A SERMON preached at Paules Crosse, the 23. of Aprill, being the Lords day, called Sonday. 1581.

By Anthonie Andreſon.

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BIBLIOTHECA·BODLEIANA

¶ To the right worshipful Esquiers, maister Edmund Andreson, Sergeaunt at Lawe to the *Queenes moste excellent Maiestie*: and to Maister *Thomas Fanshawe*, hir Maiesties Remembrauncer in hir honourable Court of Th exchequer, *Anthony Andreson* Minister of Gods holye Gospell, sendeth moste Christian salutations.

AS it pleased god of his prouident purpose in his mercie to call mee (your poore kinsmā) to that notable place and honourable Audience at Paules Crosse, to sound forth the word of his Grace; whiche in the simplicitie of my soule, I carefullye there deliuered: So his wisedome hath further vsed the godlye, and of good judgement, (and not a fewe) to drawe from me my promisse, to profite hys people further abroad, by the same hir holye worde in the office of this my

willing pen: whiche laboure of mine therein, I haue (by the Lordes goodneſſe) now ſo faithfully here ſet down, as I ſuppoſe, neither anye Methode is altered, or matter omitted, that by me then was there ſpoken. Happily ſome other wordes in ſome places are vſed, (as otherwiſe it were not poſsible, vnleſſe I ſhoulde haue firſte penned, and then conned my Sermon by hearte, whiche had bin a heauy laboure, bothe lothſome, & needleſſe I praiſe God of his mercies, to whoſe glorie I ſpeak it) but the ſelf ſame ſubſtãce of doctrine, matter, maner, and order, which both your worſhips with the reſt thẽ heard is here continued. If therefore it nowe ſeeme to obtaine leſſe, conſider the action is paſt, yet here is the ſame matter, but wanting the voice, geſture, and perſon of hym that ſpake it: But no doubt Gods ſpirire ſhal open the harts of the Readers to receiue it (his ſeede) to their comfort, if they with deſire of gaine to their conſciences, turne ouer theſe little leaues. And I praie God,

(in

(in and by our Chriſte) that it maye fructifie as muche as my deſire is, and that is ſo much as poſsibly I can craue. And were it of much more valor (as it is for the handling, but in midle ſorte) no other choice woulde I make, than to bothe your Worſhippes (my good couſins) as to them, to whome I owe my ſelfe, for your louing and continuall friendſhips towardes me. This my poore gifte, therefore accepte of your good natures, as from the heart of him that wiſheth you the whole treaſures of God, for euer to enrich you, in body, ſpirite, and ſoule, to eternall life: Whoſe defence be euer yours, and your for euer his, in Chriſte our Lorde,

Amen. At my Chamber in
London, Iune. 6.
1581.

Your kinſman and wel-willer
to his power in Chriſte,
AN. ANDRESON.

Let vs pray, &c.

Luke 13. 6. He ſpake alſo this Parable: A certaine man had a Figge tree planted in his Vineyard: And he came and ſought fruite thereon, and found none: then ſaid he to the dreſſer of his Vinyard: Behold, this three yeres haue I come & ſought fruit of this Figge tree, and finde none: cut it downe: why keepeth it alſo the ground barren? And he anſwered, & ſaid vnto him, Lord, let it alone this yere alſo, till I digge rounde aboute it, and dung it: And if it beare fruite, wel: if not, then after thou ſhalt cutte it downe.

Ighte honourable, learned, & dearely beloued in our ſauioure Chriſte, this ſacred portion of Gods holy ſcripture thus read vnto you, is ſpoken by oure Maiſter Chriſte,

Christ as a parable most fit, to expresse the wilful ignorance, and obstinate rebelliõ of that pernitious people of *Iewry* which now, for their vnfruitefull hearing, and contemptuous reiecting of the greate graces offered them by the word of God, are in shorte time vtterly to bee caste vnder the curse of Gods malediction. The occasion of this Parable, was ỹ carping speeches of the *Samaritanishe Iewes*, in cause of Pilates crueltye, against the *Galileans*, whose bloude hee had mingled with their pretenced sacrifices, which abused the sacrifices of right religion, in the most cursed purpose, to open rebellion. whiche purpose being moste vngodly, God vsed that ciuill power, to meete with their attemptes, before they had begonne their indeuoure, althoughe in muche crueltie, the President vsed right reuenge. The reporte whereof was brought to Christ, as thereby either to drawe from Christe some sharpe censure of the President his cruell acte, or else to terrifie his sacred person, in cause he taught, vnder so seuere a

Ruler. But the Lorde sawe their subtiltie, and aunswered them with greate discretion, affirming the execution of the sinners to be iust, leaning the maner of doing, to be decided before the Lorde, and by their owne tidings toke happy occasion to teach thē the doctrine of repentance, saying: Were these only sinners? I tel you nay: But except ye repent, ye shall all likewise perish. And God himselfe by that other kind of correction in *Ierusalem*, dothe also forewarne you, that not onely those, vpon whome the Turret of *Siloah* fell, were sinners, but also your selues yet left aliue, are likewise righte guiltie of death. And if you dae not by this his ordinarie and extraordinarie hande, take occasion to amend your liues: ye shall al likewise perishe. But you are sharpe of sight into other mens actions, and most blinde to sée your owne estate. But beholde: it is euen like to this Parable: A certaine man hadde a Figge tree, &c. The Lorde hathe planted you *Ierusalem* in his fruiteful lande, hée loketh

for

for your holineſſe of lyfe to hym, hée laboureth to all that maye bée, that you ſhoulde be fruitefull, but often comming, hée findeth you euer barren: Therefore it is not long ere you ſhall be cut downe, to your vtter confuſion. And thys was fulfilled by Veſpaſian and Titus, aboute fortie yeares after the aſcention of our Sauiour Chriſte. And thus muche for the Iewiſh Figge træ.

The argument or ſumme of thys Parable is, that manye are often ſuffered of GOD to remaine, whilſte ſome are weeded oute, that yet deſerue lyke caſtyng forthe, wyth others from the Vineyarde: And that this long ſuffering of oure good GOD, is to drawe vs to repentance, but if we (abuſing his grace) do remaine rebellious, our contumacie ſhall cauſe vs with vehement force to be throwen from the Church and common weale of Gods electe, to the gaping gulfe of extreame hate, and perfecte miſery.

The partes of this Parable (in my iudgement) are two. First here is sette downe right notably the singular grace and goodnesse of God to his people, shadowed here by this Figge træ. Secondly, the constrained sētence of Gods Iustice, to and vpon the same place and people, where before he hath notwithstanding diffused his abundant grace.

1 The former parte is approued in these wordes: A certaine man hadde a Figge tree planted in his Vineyard, &c.

2 The second in these: Cut it down, why keepeth it the ground also barren, &c.

The great and singular goodnesse of God shineth here most brightly, as wel in the baseneſſe of the træ, whiche hée hath planted, as in the moste excellente place, wherein he hathe right mercifully established it. The Metaphor is very elegante, taken from the Figge trée, which by nature in the rote is very bitter, though by the Arte and labour of ỹ dresser, his fruit become right pleasant to ỹ eater. And surely, not only ỹ people of *Iuda*. but also of the *Gentiles*, if they be

be pierced at the rote, shal approue this for moste true, that they are naturallye bitter to the eye and pallate, of any sensible taster. In birth we are moste bitter, as being embrued from the conception, with our firste fathers sin, and in bitternesse of sin, (not by Marriage, but by naturall propagation) we are al conceiued both King and Caitife. As Dauid hathe saide: In sinne hath my mother conceiued me: For we are all the sonnes of Adam, and of one propagation, after our common corruption. And in our birth no swæteneſſe, but bitter grippings of the mother, bitter wrawlings of the child, and most bitter estate of the same, before the seconde byrth. Whereof I referre you to the reading of Ezech. 16. Chapter. Our father is an Amorite, our mother is an Hittite, our kindred is of cursſed Canaan, and wee polluted in our owne bloude, and by condition the children of Gods anger, Oh moste bitter rote, and vnsauerie Figge tree. But are we bitter in oure life? happily some man wouldethinke, that

Ezech 16. 1. 2. 3.

Eph. 2.

that reason might reache vs his hande of good direction. But (alas) we then ware to encrease in bitternesse. For as the Wormewoode groweth bigger, and so increaseth into bitternesse: euen so wee, as wee encrease in stature, state and strength, so do we abounde in bitternesse of sinne. And if we woulde more plainelye see thys, let eache man sounde the sea of hys hearte, and hee shall finde there, greate stony cragges ful of bitternesse and gall against God and his owne soule, and al godly men, albeit that Gods spirite of regeneration doth daily purge and mortifie the same. But from our selues lette vs caste oure eies with truth into the earth, and into this our nation of *England*, and (o Lord) what bitternesse? what bitter controuersies for religion receiued of the enimie? what greate delight to drinke a carowse of that Wormewoode water of
Reuel.7.u. Poperie, of which Iohn in the Reuelation speaketh? And, as the thirde parte of the earth haue druncke of it, so they are become more than three parts bitter by it,

it, againſte God, oure gratious Prince, hir godlye lawes, ſtate and people.

What bitter hate beare they to the worde? howe bitterly bite they at the Preachers thereof? What bitter rote can yelde ſuche iuice, as the Papiſticall ſpirites doe ſtreame out againſte vs? Theſe are Figge trées indéede, planted in this holy lande, they make the ground barren and bitter, whereſoeuer they dwell, their children, their ſeruaunts, their tenauntes, that Countrey that dothe entertaine them, thoſe friendes whiche doe accompany them, are eyther made verye bitter, vtterlye barren, or muche moleſted by them. The ſoyle of the lande they doe deuoure, the Nurſſe of the Countrey (oure Gratious ELIZABETH) they doe deſpiſe. They are as Mice in the Lords barne, they eate vp the owners corne, but they refuſe to ioye his preſence. This bitter trée bringeth his fruite, but it is without the dreſſer of the Vineyarde: Euen ſuche as the *Galileans* broughte agaynſte theyr

allotted

allotted Prince: seditions, conspiracies, and publique rebellion. And whatsoeuer good oure godlye Nurse and good Princesse, doth endeuour, the same our bitter Papists turne to Wormewoode, reporting euil of godly lawes, and stirring vp such forraine foes, and domesticall enimies, as they can procure to assay their beste againste vs. And theyr pretence, with the *Galileans* is religion, freedome from the bõdage of conscience, and tyranny of now gouernement, whẽ as the most bound of them, reape much more freedome, than either their cause, or conscience can deserue, or yet cã win them thankeful vnto God. But is your Figge tree nowe readie ripe, you Papists? Your buds were preately broken in the North, hapely your after growth is blossomed nowe, and braggeth of his ripenesse, and your *Louanistes*, *Seminaries*, and late vpstarte *Iesuites*, are ready to reape the fruite of your bitter Figge trees. But (o Lorde) it is a bitter fruite, a pestilent Figge, and a deadlye dyet, whiche they desire, therefore graunte,

that

that they may perishe. They are (O Lord) rotten in their ripenesse, let them fall to confusion, which in this merciful time of so much prayning and dressing, by thy holye worde, and hir Maiesties softened sworde, can not be conuerted vnto thée. But do you desire a daye you bitter Papistes? What haue you to do with that daye? our sinnes indéede doe fight againste vs, and if our demerites bring vs a heauye daye, yet it is not yours, but the Lordes day. We may say to you, as the Prophet Amos saide to his wicked ones in his time. What haue you to doe with the daye of the Lorde? woe to you that desire it. The day of the Lord is darkenesse, and not light: it is as if a man didde flee from a Lion, and a Beare met him, or went into the house, and leaned vpon the wal, and a Serpent bit him: So you runne from hir Maiestie, supposing hir a Lion you Papistes, and hope after a day, but euen in that day, you (I say) shall be deuoured of the Bull, of Romishe *Bashan*, & the she Beare robbed of hir whelpes, shall Amos. 5. 18

shall teare you in peeces. But you haue peace offred you, and you seeke for war. Wherefore you hunger your owne de-
Ier. 24. struction, euen in that daye, wherein your suppose is of Popishe solace. But (beloued) were it that only the Papists of *Englande* were bitter, wee mighte in sweetenesse lament that soure fruite. But our selues are bitterly sette one a-gainste an other, our hearts and acts at home, our Courtes and Assises in the Countrey, oure thrusting and rushing into *Westminster Hall*, dothe compell you my Lordes of the Benches to witnesse it, that *Englande* is full of bitter Figge trees. The Lorde be mercifull to chose vs into his vineyarde, louing to plante vs, willing to dresse vs, and to proine vs, that we may be fruitfull, and bring forth by his operation, sweete Figges, and odoriferous fruites vnto him, for his holy names sake. It maye yrke vs thus to heare of our bitternesse, but it may shame vs to feede of suche fruite. Surely it wearyeth one to thinke therof, and therefore I will now

record

recorde Gods mercie and goodnesse to this Figge tree: namely, how he hathe planted it in his holy Vineyard. What he hathe there planted you haue heard, euen a bitter Figge tree: Nowe, where it is planted, our Texte doth say, namely, in his Vineyarde, let euerye manne therfore apply this to himself, as it may appertaine him. The whole Realme of *Englande* is this Figge tree, planted into the vniuersall Churche of God. This Citie of *London* is likewise a parte of this Fig tree, growing out of the same. And euery Countrey, Towne, village, Potentate, preacher and priuate person is a braunch of this Figge tree of *Englande*, being borne or nowe nourished in ỹ same. And so euery man is to apply this vnto himselfe, that he is this Figge tree, planted in this land by Gods mercie, whych land, is of hys infinite grace and goodnesse grafted into his Catholike Vineyarde, the vniuersall holy Church of Christ Militant in earth. The fertilitie of this Vineyarde is suche, if thou do respect but the soile of the land, that wee

Esa.5.2. muste of necessitie say of it, that whych Esay saide of *Hierusalem*: My beloued had a Vineyarde in a very fruiteful hil: Of thys landes fruitefulnesse I reste to speake in this noble Auditorie, leaste I shoulde seeme to tell them, that by far greater experience may teache me, that it is the treasure house of Gods abundant and fruitful blessings, seruing vs plentifully, and sending hence abundātly, sufficient proofe thereof to all nations, not only neare, but farre off situate from vs, Gods holy name be praised for it, & Christ Iesus make vs thankful inhabitāts, & fruitful Fig trees to ỹ Lord, obediēt to hir Maiesty, & trusty in truth, & giue vs right English harts one to an other. Oh Lord how greate is thy goodnes: but herein muche more, namely, ỹ of thy infinite goodnes & grace thou hast placed vs in this fruitful land, & planted the same, into thy moste holy Vinyard, & sacred sea of thy holy Churche. *Engl.* is a member of ỹ church of God, & (thankes be to God) the church of God is in *Engl.* But here some Papist seemeth to saye,

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(me thinke) Nay sir, not so, *England* is not, nor hathe the Churche of God in it. To whose blasphemy we maye boldely answere: The perfect notes, & infallible markes of Gods Church, both of the visible & inuisible Churche, are apparante with vs in our Church of *England*, therfore *Englād* is the Vineyard of the Lord Esa 5.7. whiche is the house of Iacob and the Church of God. The visible Church of God we call here, that Catholike company, which is dispersed into sundry places, & are by the word of God called into one society and felowship, as Gods elect people in outwarde profession of sincere religiō, participate togither of ỹ Lordes Sacraments, make cōfessiō of the Christian faith, according to ỹ word, & do accept ỹ publique & priuate discipline of ỹ same, in seeming sinceritie. And this catholike & militante company, are placed into sundry territories, which for theyr situations & diuersitie of Countries, bee also deuided into particular Churches, and beare such names, as the Countrey soile is knowen by, as the Church of *Corinth*, *Laodicea*, *Ephesus*, *Thessalonica*,

Englande, *Fraunce* and *Irelande*, &c. And this visible Churche as it hath in it in euery Countrey where it is, bothe good and euil ones, elect and reprobate, faithful and infidelious, holy and hypocriticall, Wheate and Cockle, Corne and Chaffe, vessels of honoure and dishes of disgrace: So the saide Church of God, called the Militaunt Congregation, is knowne to be there, whereseoeuer these certaine notes and markes thereof are resident, and to be seene in common vse: that is to say, Puritie of Doctrine, sincere deliuerye of Christes holy Sacraments, and godly Discipline Whiche assured markes and notes to knowe his Churche by, our sauiour Christe hathe couched into one sentēce of the Gospell, vnder the commaunding commission from his Maiestie to his holy Apostles, in the Gospell after Saint Mathewe thus. And thus spake to his *Disciples* saying: All power is giuen vnto mee in heauen, and in earth, go therefore & teach al nations, baptizing them in the name of the father, and of the sonne, &

Math. 3.22
Math 13.27
2 Tim. 2.20

The infallible markes of the visible Churche of God.

Math. 28.18

of

of the holy Ghoste, teaching them to obserue all thinges whatsoeuer I haue commaunded you, and loe, I am with you alwaye vntil the end of the world Amen. In this sacred sentence (dearely beloued) are these three heauenly notes giuen of God, to trye if his Militante Churche be in whatsoeuer kingdome, Countrey or people.

Goe teache the Gospell, this is the first: For where soeuer the doctrine of the word, is purely, after Christs commaundements delyuered and taughte, there is the Church of God. 1

The second is the true administration of hys holy Sacraments, Baptizing them in the name of the father, &c. 2

Note wel, that not onely hys matter of Sacrament, but his methode in Baptizing must be obserued, where his Churche is established, & therfore the Lorde deliuereth both the matter, what, and ye manner, howe, saying: Baptize them thus: In the name of the Father and of the Sonne, &c.

The thirde sacred marke of this vi- 3

Churche, is registred vnder these wordes: Teaching them to obserue al thinges, whatsoeuer I haue commaunded you. Do not (saieth the Lorde) onelye teache the nations my worde, but baptize the beléeuing, and those whiche beléeue and are baptized, sée that they bée kepte in my obedience, and vnder my swéete and easie yoke, by your authoritie in my spirite, that their conuersation amongest men, may aduaunce theyr confession vnto God. Loe, here is the rule and warrant for godlye discipline in the Church of God. Teache them to obserue, bring them to obey, directe the Segniorie into their duetye, teache them how they ought to gouerne in the Church: and let them exercise theyr authoritie to my glorie, and to the maintainaunce of the same. Whych then is in the right order, when they are taught by doctrine and discipline, to obserue all and euery thing that I giue you in commaundement for them: and when you feare to presse vppon them, anye thing that you haue not receiued frō me, whi-

Matth. 29

1. Cor. 11.
1. Thes. 4. 2

che

che might tie their conscięce to obserue, as if it were of mine}. Now this happy land of *England*, by Gods great mercy, hath al and euery of these marks, namely, ỹ word of God most purely taught, ỹ holy Sacramẽts of Christ (in substãce) sincerely administred, & godly discipline by wholesome lawes established: therefore this Churche of *England* is the true church of God. For the first, we dare appeale to the throne of God, and the consciences of vpright lerned men, that we haue the trueth of Gods holye doctrine taught amongest vs. Whiche doctrine also, by hir gratious Maiestie, in hir godly lawes is mightily maintained and by the helping hande of such as be godly Magistrates, is greatly furthered, but by the learned fathers and zealous godly preachers, most truly, diligently, and plainly in these our days deliuered. And we may for our doctrine in *Eng.* (approued as I haue said) right boldly affirm, as Pet. the Apostle in his time, for ỹ Apostolical doctrine, said thẽ: And this is the word which is preached amõgest you. 1. Pet. 1. 25.

2 And for ỹ two Sacramẽts of Christs holy Church, which Churche knoweth no moe) we haue them (in substance) sincerely by law established, and by the godly Ministers likewise to Gods people administred, without addition or defalking two or fro the worde of God.

3 For the Discipline of the Church we also haue it (thoughe in some weaker sorte) than either the auctoritie of the worde seemeth (to me) to afforde, or ỹ grauitie of the cause, in our pestiferous time, doth require it: Yet it cannot bee said, but we haue established discipline, by hir graces godly lawes, to this Churche of *Englande*, and at thys laste Parliament (agaynst the Papists) haue the same Christianly augmented. God grãt that our godly and reuerende Bishops, Iudges, Ecclesiasticall Commissioners and officers whych haue the authority, may, and would, so vse thys auctoritye they haue, that God myghte be wonne, (as it were) wyth theyr godly indeuor, to enlarge the heartes of higher auctoritye ouer vs in the Lorde by lawefull

power

power, to yelde vs further and more seuere discipline, to one and all in thys Churche of *Englande*. Lord for thy mercies sake graunt it to this thy holy visible Vineyarde of *Englande* we beseeche thee. And in the meane space (brethren) let vs be obedient to this we haue, and heartilye praise God for the same, and pray earnestly with conioyned hearts, for a further, by hir Graces authoritie, and the strict rule of hys holy worde.

These holy and sufficient notes of hys visible Church, we haue in our English Church at thys day (the Lord be praised for them, and contynue them wyth vs) and therefore agaynste al your blasphemies to God, your sinister, but subtill suggestions to Princes and people (o ye poore Papists) we stand by proufe to bee the Figge tree, planted indeede in the moste holy Vineyarde of the Lorde, and haue our Churche consecrated a sacred member of the Catholike Churche of God, visible wyth the rest of that Militante troupe and companye of sanctified men in the vniuersall earth.

And as for the other forged marks of Vniuerſalitie, and perſonall ſucceſſion, we count it ſufficient to haue the ſociety with ſuche the ſonnes of God, as haue their felowſhippe with the Saincles of Chriſte, and haue learned to forſake the
1.Io.11.2.3 4. company of the wicked, and to auoide the way of ſinners, but greatly deteſte,
Pſ. 1. to ſtoupe to that Cacolike Apoſtata of *Rome*, whych ſo arrogantly ſetteth hymſelfe in that chaire of the ſcorner. But touching perſonall ſucceſſion of Biſhoprickes and Churches, we holde it not to be always a ſure marke of Gods holye Churche. Except ye wil ſaye of the Church of *Iſrael* vnder Ieroboam, that Idolatour, that ſhe was then the true Churche, (thoughe an Apoſtata by hir groſſe Idolatrie) bicauſe ſhe could boaſt of perſonall ſucceſſion from the Kyngs, and Biſhoppes of that people. Or that the Churche of *Iudah* vnder Manaſſes, (that idolatrous King) was (notwythſtanding the murther of Gods chyldren, their ſacrificing to Idols, theyr racing out of the lawe of the Lorde, and

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banyshing hys holy sacrifyces,) was (I saye) (all thys admitted) yet the true Church of God, bycause they hadde and coulde shewe a personall succession of Kyngs and Byshoppes, euen from the firste Moses and Aaron. But yée wyll possibly presse vs wyth the auctoritie of the Fathers, as wyth Tertullian that ancient, whych boasted in truth, to haue had succession of ỹ Bylhops of *Rome*, for the furtheraunce of hys purpose. But forget not (you Papists) that as yet the Fathers of that Church had not departed from the faith: but wyth theyr succession had contynued the Apostolicall doctrine, vppon whiche point Tertullian chiefly stode: as it may appeare by hym. And also, would God you would not wyth malitious heartes seeke to darken that notable doctrine of hys, in that hys Booke of prescriptions, that althoughe manye Churches, haue not to shewe theyr personall succession of Byshoppes, yet, if so they haue the Apostolicall doctrine,

taughte

taught sincerely in them, for that consanguinitie and kinred in Doctrine: those Churches are, and are to be accompted Apostolicall. The Orientall Churches hadde due succession til Arrius had infected them with hys poyson: shall personall succession nowe approue the sect of the *Arrians* to be the church of God? So had the Churche of *Rome* before Antichristes possession therof. Shal we therfore now say, whē their doctrine, their malice, their ambition, their pride, their dyuelishe conuersation dothe convince them to be that whore of *Babilon*: Shal we (I say) now say, bycause they possibly can shew vs a great Catalogue of Byshops from Linus or Anacletus, that therefore they are nowe the true Churche of God? And yet, were that a sufficient proofe of Gods Churche, our Bishops in *England* then haue their personall succession from the firste, euen the firste that you can name, as by time, and nerte course succeeding one an other.

Thus you see (dearely beloued) howe apparant it is, that this noble Realme

of

of *Englande* is planted by Gods greate mercy into the Catholike Vineyarde of the Lorde, the viſible Churche of God, and is it ſelfe a notable member of the ſame.

Now time requireth, that we ſpeake ſomething likewiſe of the inuiſible cõpany and Church of God, to the greater comforte of the godlye in thys viſible Churche, whiche this day heare me, or hereafter may heare of this holy labor, to their further benefite. If thou wouldeſt knowe certainly (beloued) in thine owne conſcience, whether thou arte verily and indeede, the member of Chriſt, and ſo a liuely braunche of the viridient Vine, end a fruitful Figge træ: examine thy ſelfe by theſe thræe pointes, al which the ſpirite of God againe hathe laide vp in one moſt ſacred Sentence, and thys it is: The end of the commandement is loue out of a pure hart, and of a good conſcience, and of faith vnfained. In thys ſentence (beloued in Chriſt) is laid forth vnto vs, the verye true and infallible tokens to euery mans ſoule, whether

The true notes of the inuiſible Church

1. Tim. 1. 5.

ther he be the ſonne of God or no. For, by degrées, from the fruite to the trée, from the childe to the parent, he goeth & fetcheth thence vnto vs, the certaine markes, whereby we are ſealed to the Lorde. The purpoſe of God, giuyng his worde, is (ſaith the Apoſtle) that yée purely loue one another, but your loue muſte proceéde from a good conſcience, not from a corrupted hart, and this conſcience hath his purging from an vnfained faith. Then take hence your certaine notes of Gods children, and theſe they are. Firſt, by the vertue of the ſpirite and word of God, a pure faith vnfained. Secondly, a renued minde, whiche here is called a pure heart. And thirdely, by the ſame ſpirite, ſuche charitie, as neither can be cold or hypocriticall. In whom ſoeuer theſe be vigent & warme, let him be aſſured, though al the Popes in *Rome* had cét their curſes againſt him & this honorable natiõ, yet he is of god, the member of Chriſt, & one of his inuiſible Churche, whyche can not be caſte forth of the doores.

1

2

3

But

But that we maye the better knowe howe to sounde our heartes, and haue a more ful feeling of this heauenly sweetnes, let vs learn what is ỹ operation of this vnfained faith required. Surely, it worketh by Gods spirit and word three notable things in vs.

The first is, a perfect beleefe in our inward man, that though our outwarde shoulde be fully punished for sinne, yet our inwarde man, shoulde haue prerogatiue to bring both to the fauor of God bicause our sinnes are not laide to oure charge, but remitted fully in the purging bloude of Jesus Christ. And therfore through his merite (our faith apprehending him) we may approche by that newe and liuing way, vnto his grace, and call vnto him, as his iustified children, *Abba*, deare Father, and reste assured, that we, by pure faith vnfained haue Christe Jesus to be to vs againste our sinful folly, Gods holy wisdome, our iniquity, Gods righteousnes, our grosenes, his holinesse, & against our dailye & deadly sins: Christ Jesus our sufficient raun-

Rom. 4. 7. 8
Psa. 32. 1
1. Io. 1.
Heb 10. 19.

raunsome, as the Apostle hathe sette it
2. Cor. 1. 30. downe vnto vs in these wordes: But ye are of him in Christ Jesus, who of God is made vnto vs, wisedome and righteousnesse, and sanctification, & redemption. The seconde worke of this our
2 vnfained fayth, is growing from the firste, to assure our heartes of the countenaunce of Gods fauour, and good continuance of vs in hys loue for euer and euer, so as, neither our dayly sinnes, or Sathans accusations, or yet the verye Justice of God can possibly take hys fatherly loue from vs, or impeache our great fauour with him, or by laying to our charge true thynges agaynste vs, could yet cast off hys singular loue from
Rom. 8. tot. cap. vs, of al whych, that moste noble chapter of blessed Paule, the eyghte to the
3 *Romaines* doth assure vs. Laste of all, thys faith is so renued by the worde of God, that it can not but saye, to mans soule that hath it, Blessed art thou whiche haste thy parte in the firste resur-
Apo. 2. 6 rection, for thou shalte not taste of the second death, but shalt be the Priest of God,

God, to raigne with hym a thousande yeares. But will yée knowe (beloued) who hath this regenerating faith: verily, euen onely they, which are of a pure hart: For this is the ordinary worke of God, by faith first to approch vs to his holy presence, to make vs his besse beloued children, to iustifie vs by his grace, and to sanctifie vs by his spirite. Then the same spirite descendeth to the second degrée of his most holy labor, and dothe with his mosse holye finger, forme and frame vs anewe, changeth our acts and hearts, and fashioneth vs, to the Image of God, in true holinesse and righteousnesse. And out of all doubte, greate is the glorious God, by whose mighty operation the sea of mans hearte is turned so quite to another course so as by ỹ spirite he is brought to hate that horrible vice, whiche before he honored, and ardently to loue, and embrace with great delight that vertue whiche before he did despise. And to desire, to do those blessed things, of whyche he earst could take no pleasure. And this is that puritye of the

Ezech. 36.
Ephe. 4.
Coloss. 3. 1.

hearte by the Apostle to Timothie so greatly commended, and is the seconde sound note of Gods holy childe and mẽber of the inuisible elect and predestinat Churche, to life euerlasting. And thys seconde note you sée cõsisteth in these thrée blessed vertues. The true hate to sin, euen as to a Serpent. The sincere loue of righteousnesse, with the exercise of the whole body aud spirit to it. And thirdly, the inwarde desire of the heart in soule and body, to doe the wil of God: Althoughe the same godly desire by mightie battels with sinne, and Sathan, is euery day impugned: as by Paule in the seauenth of the *Romaines*, is mosse notably sette downe, whether for breuities sake I sende thée. The lasse note of the inuisible Church, and member of it, is sincere loue & burning charitie, loue or vncorrupted charitie, which procéedeth from true faith, is accompanied with assured hope, diffused by the spirite of God into vs, and so borne vnto our brethren, as we shunne by euill example to hurte them, and take greate

Rom. Ps. 119.

3

care

care with all our power, to doe them benefite, euen as the Lorde hath commaunded vs, and doe omitte the opportunitie of reuenge, or hatefull memorie of euil done deedes: But, as God for Christes sake, hathe forgiuen vs, doe from the botome of our harts, forgiue and forget the iniuries of oure brethren, according to this saying of Gods spirite by Paule: Lette al bitternesse, and anger, and wrath and euill speaking, bee putte awaye from you, wyth all malitiousnesse. Bee yee curteous one to another, and tender hearted, forgiuing one an other, euen as God for Christes sake forgaue you. Shall wee putte the Papistes to silence (o ye blessed people?) In this then doe it, that they blaspheming vs as euil doers, may haue their mouthes stopped by our godlynesse of life. 1.Cor.10 31 Eph,4 31. 32.

And further, that so we maye make our calling sure, and an entring into ye euerlasting Kingdome of God. Howe then apply thys doctrine to your selues? 1.Pet.2.12. 15. 2.Pet.1 10. 11.

(deare brethren) that yée haue nowe
hearde, and saye to your hearts, for com-
forte (if ye finde in trueth these markes
liuely in you.) Now we know for truth
that Gods spirite dothe assure our spy-
Rom.8. rites, that we are the sons of God. And
so maye you be bolde, to blesse God for
thys grace, and say vnto the Papistes,
Gods goodnesse is great, who hath plan-
ted vs in *England*, and *England* into
his Catholike Vineyarde, both visible &
inuisible. But beholde, yet further, his
gracious goodnesse appeareth, & is right
notable to behold. For in this Vineyard
Esa.5. of his holye Churche of *England* to the
1 great benefite of the Figge trée he hathe
firste placed a watche Tower. He hath
2 secondly set a Hedge of defence rounde
3 aboute it. And thirdly, hauing stoned ỹ
grounde, hée hathe stablished a Wine
presse within the yarde, where eache
trées fruite, shall, in conuenient time be
brought to his tryall & purpose of bene-
fite. If that noble Prophet Esay could
say so of *Iudah* and *Ierusalem*, maye not
Gods Prophets crye it out nowe, con-

cerning

cerning *Englande*, and say, the Lordes goodnesse is maruellous greate to thée (o thou Figge trée of *England*) For he hath placed thée in hys owne Vineyarde, he hath set vp a Turret in thée, whence thy watche men may sée thée, and thyne enimies purpose agaynste thée, wherehence to giue thée warning of thine intended harmes. And he hathe sette hys hedge of prouidence rounde about thée, in more ample wise than euer had the *Israelits*, for they had but warrant, when they came vp to *Ierusalem* to worship, that no enimies shoulde inuade them. But thou *England* arte and haste béene hedged and defended, by the Lords miraculous hãd, not séeking to serue God, but after a fashion waxing colde of hys seruice, and haste giuen thy selfe to vanitie and securitie in sinne, arte called, and goest rather backwarde: And yet, thine enimies abroad, and thy false confederates at home, séeking to make a breache in thée, thy God, *Englande*, thy good God, saith, it shall not be, and hath vpholden thée, and defended thée, by him

Hos. 11 1.
Esa. 7. 1. 2.
& deinceps.

self against al secrete conspiracies open rebelliõ, & forrain threats, now full this 22. yeres. Thy name be blessed for it, my God, & Lord, giue our *England* eies, to see hir sins, & thy long suffring safetie to vs & for vs in this thy prouident hedge. The pollicie of ỹ watchers, whereof hir Maiestie is chiefe, (whom the Lord still defend ouer vs, that long she may wake to God, and watche godlily, for this hir people of *England*, and also the Ecclesiastical, and ciuil honorable councel, and Christian gouernors) is great no doubt, for whose great and godly paines to vs, we owe in truth greate things to them, and manye blessings to God. Yet is it neither simply, hir Maiestie, their pollicie, or other indeuor. (For al these with vs are sinners, in his sight) but hys holy hande alone, and that for his owne names sake, that hitherto hathe guyded their holy counsels, and defẽded vs. Oh that the watchemen of oure *England*, would consider then right deepely theyr place. You be set my Lords aloft, to see aloft for ỹ help of vs that are appointed

vnder

vnder you. Your carckes & care may not be, the Bishop to become very rich, the Iudge to be of great reuerence, ỹ Counceller & ruler, to gape after priuat gaine, but you muste be all helping, rather vs, thã your selues, yea, to your own losse, in winter, sommer, heat & cold, day and night my Lords, euen as hiding places from ỹ winde, a refuge for the tẽpest, as riuers of water, in a thirstie place, & as ỹ shadows of greate rockes, in a wearye land. So the Lord hath allotted you: So Esa. 32.2. Esay the Prophet hath told you. And the reuerend Bishops must lerne to know, that God hath called thẽ to such reuerẽd places, that they shoulde not be more ydle and Lordly, but more labouring and Acts.20. lowely, yea, if possible it may be, than their inferior brethren called to like fũction in the Lord, and holy office of preaching. And (beloued brethren) of the popular sorte, our partes is to blesse God, for our godly gouernors, both reuerende fathers, and the ciuil Magistrates, why? the doe manye of them painefully trauaile in their places to watche ouer vs.

And are to pray wyth sighs and sobbes to God, for some suche of them, as neyther teache as they ought, or watche as they shoulde, or yet procure such as willingly would to the benefite of the Fig tree. I knowe some where, some places in *England* that haue a Turret or Pulpit, but no Preacher in it almoste since hir Maiesties raigne: For why? the spirituall officers loke ouer it, some temporall stipendiarie, and stearne Papistes, doe so out-countenaunce it, as, neither the worde is desired, or can with quietnes happily haue grace of hearing. The lord from heauen be mercifull vnto hys people in earth. Wel we must render to either state, our due obedience, suffer them to stone vs, weede vs, & proine vs, that we may become fruitefull, and so behaue our selues in al thinges by loue towardes them, that as they must render accompts to God, for theyr offyces, so they maye take pleasure to exercise theyr function amongst vs. So doth the holye Apostle teache vs, saying: Obey them that haue the ouer-sight of you,

Heb. 13. 17.

and

and ſubmit your ſelues: for they watch for your ſoules, as they that muſt giue accomptes (to God) that they may do it with ioy, and not with grief for that is vnprofitable for you. The Lord further ſaith, he ſtoned his Vineyarde, and ſurely he hath mightily by hir Maieſty, cropped the toppes, and caſte out of the Churche of *Englande*, the ſtony hearted Papiſts. It remaineth, that the ſtoners vnder hir grace, be not ſtony thẽſelues: For, if they be Papiſticall, that be Rulers, howe ſhal the Papiſtes of *England*, be ſtoned out of ỹ Vineyard? Lord, thou clenſing God, preſerue thy little church of *Englande*, clenſe the Benches of the lande, that Benchers maye call to the barre, ſuch as hinder the growth of the Fig tree, in euery part of this thy kingdom & by iuſtice, authoritie & grace, cõuert them Lord, or caſt them out of thy Vineyarde: For why Lorde, ſhoulde they alſo make the ground barren? The allegory of the Wine preſſe, lette it be thus vnderſtode, the worke offered of God to euery calling in this hys Vine-

yarde of *Englande*. The noble Potentates haue vs hir people committed vnto them, the Lorde doth loke, that their indeuour shoulde fill the prelle with holy labors. The reuerende Fathers, and learned Preachers of the lande, haue their people: namely, the Church of God to exercise themselues vpon. The graue Judges haue their grædye plaintiffes and defendants, to trye their industrie, and toyling seruice, yet holy to ỹ Lorde. And surely my Lordes, you must stoutly and with good courage tread ỹ Wine prelle in your Assises, and in *Westminster Hall*. Your calling doth not onelye teache it you, but your verye robes doe preache it vnto vs: You sitte in bloudye Gownes of Scarlet hewe, as whereby your very apparell dothe prognosticate to your selues, and vs, with what hate to sinne and zeale to God you muste execute the lawes, euen to the not only drawing of bloud, by the sword of equitie, but euen to the dying of the place with the bloud of the wicked, whiche otherwise can not be reclaimed. Your

eyes

eyes muste not loke vppon the mightie againste the poze, oz spare to strike the strong, that else would grinde the simple vnto powder: But you muste aboue all (my Lozdes) that be Judges, take greate care of religion, and if in your circuites, you happily find any one bencher, that wil not accõpany your Lozdshippes to the hearing of the wozde, the same you muste call to barre to taste of the swozde: Foz the iudgement is the Lozds and not mans. O Lozde that I might once see that example in *England*, of some one godly Judge oz other, that, if any his associates refused in contẽpte of the wozd and lawes established to go with him to Churche, to heare the wozd of God there preached, his Lozd would commaund him from the Bench to the Barre, yea, though he were a Lozde. Some of you my Lozds are moze gretly beholding vnto God, as by health and sickenesse, drawne nearer and nearer him, and are restozed againe vnto life, that Christe Jesus shoulde be seene afresh,

afreshe to liue in you. The Lorde doth knowe his Churche hath neede of you: and therefore in mercie he hath agayne lent vs you, play the men, and helpe to stamp into the Wine presse, those whiche without you can not be brought to tryall, and muche hinder the gratious growth of the Figge tree. Let your godly heartes, take that auncient precepte from Iehosophat that godly King, vnto you, which saith, or rather Gods spirite, in that place of the Chronicles: Take heede what yee do, for yee execute not the iudgementes of manne, but of the Lorde, and he wil bee with you in the cause and iudgements. Wherfore now let the feare of the Lord be vpon you: Take heede, and doe it: for there is no iniquitie with the Lorde our God, neither respect of persõs, nor receiuing of rewarde.

2. Chro. 19. 6. 7.

The Wine presse for you (my brethren) of the vulgare sorte, is, that Christian duety, whiche of duty we owe one vnto an other, teaching vs to liue godlily, soberly, iustly, and not to be weary

Titus. 2 11. Gal. 6. 9.

of

of wel doing one to another, but as candles alwayes light, we so shine, that our workes may procure Gods praise. Let vs doe good vnto all menne, but especially to the Children of God. And know wel, that the Apostle to the *Ephesians*, teacheth this to be the end of our placing in the Vineyarde, that we be wel exercized in the Wine presse, saying: Wee are his workmanship created in Christ Iesus vnto good workes whiche God hath ordayned, that we should walke in them. And thus muche of the first part concerning the great goodnesse and grace of God, to his Churche this aduãced Figge tree. And now (beloued) we approche to the reste of our Texte, whiche setteth forth vnto vs the sharpe and seuere sentence of God, vppon the same Figge tree, that was before so happily harboured.

Math 5.

Gal 6.10.

Eph.2.10.

Then

The seconde parte.

Then, saide hee, to the Dresser of thys Vineyard, beholde, these three yeres haue I come and sought fruit of this Figge tree, and finde none: Cutte it down, why kepeth it also the groũd barren?

THis second parte of our text (deare brethren) containeth two speciall
1 points. First, the Lordes long suffering the vnfruitfull Fig tree, to stand in hys Vineyard, wherein his great goodnesse
2 is yet further declared. Secondely, hys heauy sentence vpon the Fig tree, after the long abuse of his greate patience. Then said he to the dresser of his Vineyard, beholde, these three yeres haue I come, &c. Oh happy Vineyard that hath such a Lord, who doth not only plant it, defend it, & fructify it, but also doth daily visite ỹ same, calleth vpon his people, & offereth them the remembraunce of the ende, wherefore they are so planted and placed in his holy Church. Ye commeth

first

firste in long patience, to his slouthfull trées to sée, if at lengthe they can take blossome, and bring him fruite. Note then (good people) the ende of your calling, it is to be holy, liuely workers in the Lordes Vineyarde, to laboure the Lords increase, by teaching & exhorting one an other, while it is to day, helping vppe some, and pulling out other from the fire, comforting the weake, walking with the strong, deliuering the oppressed, and setting the prisoners free, restoring eche man hys right, vsing no violence to the litle flocke, but by godly example in life, and daily practise to their good, so to yéelde our Figges to our brethren, that they séeing our good workes, maye glorifie our Father whyche is in Heauen. And thus shall we make oure calling and election sure, as the Apostle Peter hath taught vs, saying: Giue al diligence thereto, to bee partakers of the godlye nature, fleeing corruption and luste, ioyne moreouer vertue wyth youre fayth, and wyth Vertue, Knowledge, and wyth know-

Heb. 3. 13.

Iude. verse 20. 21. 22. 23
Esa. 58.

Math. 5. 16.

knowledge, temperance, and with tẽperaunce patience, and with patience godlineſſe, and with godlineſſe brotherly kindeneſſe, and with brotherlye kindeneſſe, loue. For if theſe things be among you, and abounde, they will make you, that yee neyther ſhall bee ydle nor vnfruiteful in the knowledge of our Lorde Ieſus Chriſte. The Lords people muſte doe the Lordes workes, & the working God doth require a labouring people. Forget not (beloued) that the Lorde of this Vineyarde doth in viſiting vs often ſeeke for fruite. Three thinges are of this Texte to be conſidered: Firſte, hée commeth not haſtily, to loke if the trée be full of fruit, (although his ſoule deſireth the firſte ripe fruites) but he louingly loketh as a manne deſirous of ſome, and if the trée be very ſparing, he doth not ſpédely depart, as angry at the ſame: but he taketh the boughes tenderly into his holy handes, and he lifteth vp the leaues therof, and ſearcheth diligently, if ſo there be any one Figge there, once, twice, and thrice, and very

yerye often, and if he at anye time comming, find but some fruit, be it but here and there a Figge, he yet kæpeth a blessing for that træ. But if after ofte̅ comming, and paineful searching, he yet (from whome nothing can be hidde) can finde no fruite, then pronounceth he his curse, vpon that Figge træ, and saieth: Cut it down, &c Oh ẏ long loking eies of Gods mercie vpon the Figge træs of *Englande*: He came vnto them in the beginning of hir Maiesties raigne, and did mercifully plant vs, he hath daylye since come by his Prophets ordinary & extraordinary, and all to trimme and proine vs, that we abiding in his Christ might bring forth more fruite. But hee hath by his correcting hande to *London*, (oh *London* loke to it, thou City of God) and other places with punishing roddes of plagues and sodaine deathes, continually of late visited vs, as thereby reprouing our wantes of fruite. And now he stirreth vppe the courage of his Prophets (the godly Preachers whiche truly feare him) with one consent to sound,

Io. 15.

as it were the solempne blaste of a laste visitation, that if we can not yet be fruitefull, they shoulde tell thée (O *Englande*) that then this hys Vineyarde shall be taken from thée, and thou caste out of it, and shalt sée it giuen to a nation that shall bring forth his expected fruite. Oh *Englande*, GOD make thée carefull and mindefull of this seuere sentence, Cutte it downe.

Esay. 65.8. 9.10.11.12. 13.14.15.

2 Secondly, let vs here note, how the Lorde saith not, I haue come and found no Blossomes, but I haue come and founde no fruite. Fruite, and apte fruit (beloued) is that whych the Maister of the Vineyard expecteth. Blossomes are blowne awaye with a blaste, Buddes are beaten downe with stormye tempestes, but swéete fruite is moste méete for the Lordes mouthe. But it is a harde thing for the bitter Figge trée to alter hys nature: Wherefore he often draweth the vigoure of the earth to féede his bitternesse. Looke vppon the Iewishe Figge trée, and the

the Lord comming after long expectation for good fruite, what fruites founde he? Elay ſayeth: Hee looked that it ſhoulde bryng foorthe Grapes, but it broughte foorthe Wilde Grapes, viz. hee looked for iudgement, but beholde oppreſsion, for righteouſneſſe, but beholde, a crying of them that are oppreſſed, throughe ioyning of houſe to houſe, and fielde to fielde, ſo as they woulde baniſhe the poore, to dwell alone by themſelues. Earely vp to dronkenneſſe and bibbing from morning till nighte, banquetting, feaſting, piping and daunching, but no regarde of the worke of the Lorde, wherefor he hathe made them. Furthermore, they gaue a contrary tongue vnto God: For they yelded commendation of that whiche was noughte, and flatly condemned the ſimple good. They altered the tymes and ſeaſons to their owne fantaſies, darkeneſſe for light, bitter for ſweete, and ſweet for ſower. They eſteemed mannes pollicie aboue Gods diuinitie, makyng muche

Eſay 5.4.

Vers 8.

Vers. 20.

21.

of their owne conceits, and became prudent in their owne sight, they durst vse, and bragge of it, that a carowsing Cup, or a harty draught coulde not ouertumble them, & therefore they woulde ioine Bacchus to Venus still. Finally, they abused the seate of Iustice, Equity was sent from home, and the wicked were iustified for bribes, yea, the godly, and his cause was by the aduerse power intercepted of his right, and hys case peruerted, so as either the righteousnesse of his cause was darkened, or much diminished, or the true alowance to it vtterly taken away: therefore the Lorde did threaten his cutting down, saying: Like as the flame of fire deuoureth the stubble, and as the Chaffe is consumed of the flame: So their roote shall bee as rottennesse, and their bud shall ryse vp like dulte, bycause they haue caste off the lawe of the Lorde of hostes, and contemned the worde of the holy one of *Israell*.

Verse 23.

Esay. 5. 24.

But nowe let vs looke into the long suffering of this our God to this people.

3

Behold,

Beholde, (saith he) these three yeares haue I sought for fruit and finde none. By this terme of time, we are to note (beloued) the long suffering of God, which calleth by it to repentance. So he dealt with the world in the dayes of the floude, yea, euen when he was ready to strike, then he gaue them afreshe a longer time to repent, namely, 120. yeres. Gen.6.3. So prolonged he ỹ time of his plagues, to their posteritie, euen when the daye was conceyued, to see if they would preuent his anger with their returning vnto him. And by his holye Prophets, cryed vnto them: (oh ye people) why wil you dye? Ezech.33.11 Turne you from your euil wayes: gather your selues togither (o people) not worthy to be beloued, before the dreffer come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lorde come vpon you. Zephany. 2.12. But they greatly abused his great forbearing, and so do we. Ieremy saide of them, that hée hadde called them to repentaunce ful 23. yeares, earely and late, but they woulde not heare nor en- Ierem.25.3.

cline thine eares to obey, but prouoked him to anger, albeit he long suffered them, and sente to them his Prophets, as before is saide. Oh Ieremy (Gods holy Prophet) thy terme of time is cast vppon vs. These three and twentie yeares hathe the Lorde in mercye by the voice of his Prophetes, called for fruite of vs in *Englande*. But what shoulde be our fruites? Surely, a duple degree in fruites, the Lorde dothe require of vs.

1 Firste a generall fruite, as we be all
2 professed into our Christe. And then a speciall, namely, euery tree his owne
Philip.1.27. fruite. Of the firste the Apostle Paule speaketh thus: Let your conuersation be as it becõmeth the Gospel of God, &c. That is, that our heartes be one in iudgement, oure affections in loue, our confederacie in godlynesse, suche as wee ioyne hands in vnitie one with another, to fight togither through the faith of the Gospell againste the aduersary, and not as dismembred bodies and companies, to deuoure one an other by iarring braules

braules and causeless contentions. Let this (beloued) be neuer out of our minds which are of one religion: If ye bite one an other, take heede leaste ye be consumed one of an other. Our vnitie & loue doth appall the pride of ỹ Papists: our brawling, contentions, and strife, (not for knowledge but for malice) doth brede a breache for the wicked. But, note that our vnitie & godlinesse, muste be a couuersation, not a dede well done by chaunce at a sodaine, but a continued conuersation in holynesse: The guide of whiche conuersation is set downe to vs here to be ỹ faith of the Gospell of God, as from which fountaine euerye manne may fetche hys seuerall fruite, and lycour to life. Marke this you mighty rulers and rich of the earth. From hence, namely, from Gods holy worde oughte you firste (to others godlye exaumple) to draw the patterne to your conuersatiõ. God sendeth hys holy Prophets ỹ preachers of the worde, fyrste to call you hyther. Goe downe to the house of the Kyng of IVDAH, Gal. 5 15.

Ierem. 22.1 (saith the Lord) to Ieremy, and speake thys thing and say: heare the worde of the Lord o King of *Iudah*, thou that sittest vpon the throne of Dauid, thou and thy seruants and thy people. Execute iudgement and righteousnesse, &c. then shall yee liue. I praye you reade the place at youre leysure you princely Rulers. Know you, that first you aboue all menne are spectacles and myrrors vnto men: your conuersation therefore musse shine by the Gospel, & Gods holy word, and your loue from aboue must abound in equitie to his Ministers. Moses must loue Aaron & defēd him in truth againste ỹ malice of ỹ wicked. But where is this Gospel-like conuersation? We wil aske of the riche and mighty, nowe at the ende of these three and twenty yeres but this equall fruit. But it is with vs fruite good ynoughe, for the Ministers to be basely esteemed, it is no matter to priue his portiō to your owne purses, but suche are Nabothes & feare not God. I speake not against the godly mighty, but against the rich men

of

of the earth, whiche care not for these wordes: Do my Prophets no harme: Nor for this: He that teacheth the Gospel, let him liue of the Gospell: Nor for this: Muzzel not the mouth of the Oxe, that treadeth out the corne, &c. But are these worldlings but fewe, or rather may we not aske who is it, that delighteth in this conuersation of the worde? For the moste parte ye dispise our holye calling, but daylye more and more, you labour and hunger to be possessed with our liuings. You are by calling properly temporall, but through elder abuse, many of you are become improperly Ecclesiasticall. The poore Minister muste crouch to such patrons, his knee to the grounde, his steeple to theyr stealth, his tythe to their granary, and his due portion to their vnsatiable prouision. These be improper persons, and therefore (I take it) by law, their Churche detentions are rightly called impropriate promotiõs. These improper persons receiue hundreds, but the poore Vicar can scarce haue tenne pounds, and

yet the whole burthen is layde on hys shoulders. I know not howe many Fathers of the lawe are embrewed wyth this bloude. I am also a straunger to the Citie (a poore man come oute of the Country) and whether my Lorde Mayor or his brethren be, or haue in their corporation this improper proprietie, I cannot say: but I am very sure of thys, it is a very vnséemely sight to sée a Parson of a Parishe Churche, so stately attyred in suche costely robes and golden chaines, as the honor of this Citie doth affoorde to hir Aldermen. But if you bée suche improper persons, I pray you yet haue lesse care of your gaine, and more of conscience: lette vs not serue you for suche parings, but somewhat more liberally carue to vs in the Lord, we admonishe you. Remember, that
Malz.1.14. the woord of God requireth you to make vs partakers of all your goodes: And dare you so boldelye take from vs then, our fyrst allotted portions?

Malach.3.8 It is counted a blessed thyng wyth manye, in these dayes to spoyle the

portion of the Minister: but the dayes to come shall proue it accursed with God.

But (Lorde) this is thy iudgement vppon vs thy seruauntes whyche haue not serued thée, as belongeth vs in these thy forbearing dayes, and thy further plague to the posteritie, for this contempte againste thée. For thy worde, by thys meanes shall bée eyther sparingly, or not at all delyuered them. But surelye, if Potentates hadde lyttle regarde to Religion, yet me séemeth it their greate pollicie, whyleste the LORDE dothe yet forbeare, well to maintaine the preaching ministery: For the hart of man is his leader, and the affecticions kindled there, enforce the bodye seruiceable to his will. The handes maye be restrained for a time, but the hearte not altered, a newe assaye is to be giuen. But if the heart of man bée onceconuerted vnto the trueth of God, whyche commeth to passe by the office of Preaching) then the soule submit-

Rom.13.1 submitteth hymselfe to euerye lawfull power, as sent from God, and for conscience to GOD, and dutie to hys worde, causeth his body to obey, euen to moste hard commaundements, impositions, & euery demannd. Let a suruey be taken hereof betwixt the Papist, and the true Protestant, the one is ready to rebell at euery motion, the other alwayes prest to aide authoritie, with goods, landes, & life. Wherehence commeth this, but that the heartes of men are setled by the worde, to stoupe and stande to their superiors set ouer them, not for feare, but for conscience? And good Ieremy and Baruck do euer persuade the *Israell* of God, not only to bende their backes to Nabuchadnezars bondage, but also hartilye to praye to God for his prosperous raigne, and for the life of his sonne Balthazar: how much more then wyl they teache obedience to godlye Princes, by whome God is greately honoured, and his Prophets right louingly intreated? But this is a hard fruite, (o noble Figtræs, and impyorer persons) to giue to

Ierc.29.6.7

Baruc.9.11. 12.

God

God lame liuings and halting portions, to take the beste by spoile from his Minister, and your selues not sanctified to ꝑ seruice. For you are not otherwise Ecclesiasticall, then when you call for tythes, but for the charge of the Cure you take no care. Oh, be afraide of thys, you that forget God, and yet boaste of hys truth, for it is a right bitter fruite, and rote of a thousande euils, to the Church of God, whyche is the verye cause why I haue thus saide vnto it. A braunche whereof, beholde, oure presente time hathe bredde, for our Ministers in the Country, for the moste part, are either ignorant and idle, or else ouer pore and nedy. The people, for the moste, are likewise vnder suche, either blinde and Popishe, or hauty and harde harted, and yet the Lorde doth stil beare, and cryeth for better fruites: oh (beloued) lette vs hearken to his voice, while it is to day: that we do not stil thus fall, by degrees, from the lyuing God, thorough the deceitfulnesse of sinne. It is ynough that we haue spent the time of two and twē-

Heb. 3.

tie

tie yeares so vainely, lette vs knowe
1.Pet.4.2.3 that hence forth we ought to liue not after the lustes of the flesh, but after the will of God. But this is a greate wonder to manye, that men professing God, and indued with so goodlye wits, should in the light of the glorious Gospell (so manye yeares gloriouslye shining) delight to dwell in suche obstinate blindenesse. But take vppe thy wonder (beloued) and loke into the matter: So shalt thou perceiue this bitter fruit to arise of these three monstrous vices, namely, of the carnal contempt of Gods long sufferaunce: Of the naturall distruste of his worde and promise: And of the presumptuous abuse of his goodnesse.

I First naturally we feare those things which be angry and able to hurt, as lyons, beares, and tyrannous men: Againe, we doe not feare, but rather contempne those thinges whych be milde, & mind not harme, as louyng, kinde, and peaceable men. Yea, suche Princes as be rough and sharp to punish transgressors, wee feare to offende: but suche as

onely

onely strike of mercies string, and seldome touch due Justice threat, our wicked nature with toth & naile, enarmeth hautie contempt against them. Euen so it is likewise to our good God, because he is slow to wrath, & doth not alwayes strike, we straight contemne his threatning worde, supposing, eyther he is not able, or not knowing, to punishe our open rebellion againste hym, and so the wicked saieth in his hearte, there is no God. Psal.

Secondely, if GOD in mercie doe 2
swéetely persuade vs by hys holy worde to true repentaunce, straightwaye our nature halseth vp a naturall distruste, saying: what profite haue we to serue the Lorde? or what be his promises vnto vs? we wil not hearken vnto his word: Malac.3.14
For if we pray vnto him what gaine to vs? In their deadly distrust, they scornfully saye: Come let vs goe heare what the Lorde wil say to vs: but they holde his Prophets as iesting persons, and pleasant Minstrels that satisfy the time. & not as the sincere Prophets of God. Io.21.14.15 Ezech 33.

For,

For neither beléeue they the promises of Gods loue to appertaine to them, or the iudgements of his wrath doe they accepte in truth, and therfore they neyther embrace the promisse of his mercy, or be terrified with the threates of hys Iustice. But in steade therof they say: Come, lette vs eate and drincke, for to morrowe we shal dye. Oh horrible and thrice curssed nature, so arming thy carnall corps, to abuse the long suffering of thy good God. But be ye sure, ỹ the eternall worde of God is yea, and Amen, that whatsoeuer it promiseth, it shall performe, and though his infinite wisedome (to drawe thée to repentaunce) do differ his plagues, yet he wil iustifie his worde in the day of his anger. When those thyngs shall come to passe whych he hath spoken by his Prophets, and then in the midle of his wrath, you shall confesse, that not pleasaunt Minstrels, but Gods true Prophetes & Preachers were sent to forewarne you. These bée much more wicked thã curssed Achab, whyche yet beléeued the worde, at the

1. Kin. 21. 2

voice

voice of one Prophet, and receiued cõ-
fo3te: But these shall haue him a wit-
nesse to their condemnation, in the day
of Gods anger, which cannot, o3 wil be-
léeue ỹ Lo3des wo3d, by so many yeres
trauel amongest them. But lette vs la- Rom. 12.1.
bour to persuade you by Gods mercies,
to offer vp your bodyes a holy, liuelye, &
acceptable sacrifice to God: whyche is
your resonable seruing of God: Tush, ỹ
cãnot moue, fo3 you beléeue vs not: you
haue Papisticall spirites, that is to say,
doubtfull hearts you dare not reste vp-
on the p3omises of God, and therefo3e
wil not be allured by his mercies. But
let vs tell you, that if ye follo3we the fa- Esay. 28. 17
shion of this wo3lde, you shal die in the
sinnes thereof, you saie to your selues,
safe inough, fo3 we haue made a cone-
nant with death, our P3eachers do but
scare vs, we sée no suche likenesse of
Gods ãger, all thinges continue their
course as at ỹ beginning: But you wil-
fully are ignoz3ant, saying, that the Lord 2. Pet. 3. 3. 4
hath a desire to saue vs, and would haue
none to perish, but woulde all to come

to repentance. Notwithstanding, be it knowne to you (O ye cursed scorners) the Lorde wil come to you as a theefe in the night, and when you crye to yours selues, peace and rest, then sodaine shal
2. Tess 2.12 be your destruction, whiche woulde not
Gen 7. credite the worde of trueth to your salnation. The first age beleued not Noah,
Gen. 19. and are vniuersally drowned. The cursed *Sodomites* scorned Loth, and wyth fyre and brimstone are consumed. And canst thou think to escape with thy scorning couenant of death, thou Paynim Papist, and carnall *Atheiste?* No, the Lord saith to euery such, your couenant with death shall be disanulled, and your agreemẽt with hel shal not stãd, When
Esay. 28.18. a scourge shall runne ouer, and passe through, then shal ye be troden down by it, &c. The third vice abusing Gods long suffering is, Our presumption to sin: For we conceiuing by a natural self liking, a sinister cõiecture of Gods mercie, that he doth not so narrowly loke to our offẽces, or will so strictly punish our sins: do therfore take occasion presumptuously

tuously to adde sin vpon sin, to passe the dayes of our youth, in distemperate dealings against God & man, promising to our selues a long life, a long tyme to repent, & a long suffering God. But (Ye gallants of these days) which sin in this presumption, know ye, that God is iust as he is merciful, & that repẽtance is his gift, to whom it pleaseth him, & giuen to the hũble spirited that feare him: which in the days of their youth remẽber him, before those euil dayes come, wherein you shal for paine & griefe in conscience & corps say, we haue no pleasure to line. Be helping therefore to youre selues in God, and stowpe to the yoke of Christe in time. Nowe is the day of your calling, when the sounde of Gods Gospell ringeth in your eares, now is the acceptable day: In this day harden not your harts, nor treasure vp to your selues anger against the day of wrath. But lende your lustie eares to this necessarye demaunde of the Apostle Paule: O man, despisest thou the ryches of hys bountifulnesse and patience, and long

Eccle. 12. 1.

Rom. 2. 4.

ſeraunce, not knowing, that the bountifulnes of God leadeth thee to repentaunce, but thou after thine hardneſſe, and heart that cannot repent, heapeſt vp as a treaſure vnto thy ſelfe, wrath againſt the day of wrath, and of the declaration of the iuſt iudgemēt of God, who wil reward euery man according to his workes. Now (beloued in God) let vs pray the Lord our long ſuffering God to giue vs true repentaunce, that we abuſe no longer his bleſſed bountie, either with carnall contempte, naturall diffidence, or preſūptuous ſins: but that with Dauid we may praye againſte the rebellion of our youth, our ſecrete faults and preſumptuous offēces, that in this long time of his ſuffering, nowe, drawing ſo neare the Lordes Haruell, wee may haſten throughe him our heares to be fruitefull, leaſte we ſtill abuſing his great patience, at the laſte ſhall heare to our endleſſe ſorrowe, the ſharpneſſe of this ſentence, Cutte downe the Figge tree. But (O Lorde) and deare father graunt vs thy heauenly grace, wee beſeeche

Pſal. 19.

seeche thee for thy holy Christs sake.

And nowe time requireth to speake some thing of this sharpe sentence, Cut it downe. If he had saide but, cut it, it had bene a harde word of Gods anger, but in that he saith, Cut it downe, and with a further demaund, namely, Why keepeth it the grounde barren also? hee signifieth his loue is gone, his wrath is kindled, and therefore this barren tree must needes perishe.

Two wicked euils you see followeth this wicked Fig tree. Firste, he is not only fruiteleste himselfe, but the verye place where he stãdeth, he maketh barren also. 1

Secondly for thys, after a long wattering, proyning, weeding and wayting, no goodneste founde in him, but much euill, he is commaunded to be cut downe from the trees of the Vineyarde. 2

And for the first, would God it were rightly considered of those which are in authoritie. For whereseoeuer the barren Figge tree abideth, there he is not 1

onely fruiteleſſe to God, but very hurtful to the common weale rounde about him, as for example, the child of hel, the ſhameſull Uſurer, as barren to God, ſo he maketh barren and vnable to liue, al the trees that earſte bare greate ſhewe in that Forreſt of his Countrey. Likewiſe the hardned Papiſt is not onely an enimy to God, his religiou, and hir Maieſtie in his heart, but he maketh according the valor of his countenaunce, the Countrie by proportion where he dwelleth very Papiſticall with him. If he be a Gentlemã, he corrupteth his tenants, and the godly Miniſter there hath ſmall ioy of his labor: but if a Juſtice of peace (as too manye ſuche there are) then hee goeth very nære (if not) to corrupt ſundrye his feliowe Benchers, yet by the fleſhly fauor they owe him, and through the linkes of bloude or affinitie to him, or other their frendes, they are become very ſparing of religious fruite, bothe bearing with his Popery, and all hys, and alſo, not ſo dutifull to God, and hir Maieſtie, for the purging of the country

of

of such bitter trées or fruites, as they, of faithfulnesse oughte, or for their owne persuasion should, were they not made barrē by such a bitter Fig trée. Oh Lord why should such vniuste Papists, sit in place of Iustice, so to barren the soyle rounde aboute them. Mercy they haue had, and it doth rather mar them: Lord, from heauen, from heauen Lord, grant them Iustice or mercy at thy good wyll. Conuert them, or confound them Lord: For why shoulde they yet make their wiues, their children, their seruantes, their tenantes, theyr friendes and kinred, theyr associates and countrey thy people, hir graces subiects in these growing times, so mightily barren? Wel, wel, the iolity of these, and the number of our owne sins, haue writhen a coard of maruellous length, to drawe thys heauie sentence vppon this Nation and people, if we repent not, Cut it downe. Thys sentence is most heauy, Cutte it downe: But yet it is here intercepted, with a most louing petitiō of ỹ dresser of Esa.

the Vineyarde, viz. Lorde, let it alone this yeare also, till I digge rounde aboute it and dung it, and if it bring forth fruite, well: if no, then after thou shalte cut it downe.

Greater glorie God neuer broughte to nation, than to this country of *Iudea*, so as the Princely Prophet Dauid said of it: The Lord hath not dealt so with any Nation: And yet where he bestowed his greatest loue, there they caste vnto him for thankes the vile sin of senslesse securitie, contemning his grace, despising his lawe, flouting hys Prophets, killing his Christe, murthering his Apostles, and persecuting his Churche, detesting his Gospell, and leading their liues without feeling with the Gentiles in moste greedye filthinesse.

Zach.11. Wherefore their glorie is turned into shame, and the staffe of their beautie, & the band of his couenante is broke̅ al to peeces, and they commaunded to vtter ruine, Cut it downe. Oh that *Englande* would loke to this. More beautie, greater bandes of Gods amitie hath not bin seene,

seene, no not in *Iewrie*, yet *Englande* is too careleſſe what ſhe giueth God: She taketh an argument frō his former ſauour, and louing band of peace, to be incorporate into a perpetual reſte, but ſhe remembreth not that *Ieruſalem* and *Iuda* are cut down, nor thoughly weyeth the cauſe crauing like cenſure nowe. In truth (beloued tree of *Englande*) were it not for ẏ interception of thy dreſſers petition, the interceſſion of thy only mediatour Ieſus Chriſt, ther is no let of this ſentence againſte thée, Cut it downe. Conſider then with thankefulneſſe (beloued) who is thy ſafetie, Euen Ieſus Chriſte alone our mightie Michaell, that ſtandeth in the gap theſe 22. yeares for thée. But here we may not forget, ẏ Chriſt our dreſſer & defender to God his father doth 2. things for his church. The one is, as a vigilant paſtor & defēder, he is redy to help, preſēt at nēd, & taketh ẏ opportunitie offred, to benefite the ſame: For euen at that inſtant, when God cōmandeth to deſtroy the tree, at that preſent, he maketh his harty petition for it.

Daniel.12.1

Ezech.22.3

I

2 The other is Christes prayer for his people, but vnder a condition, Spare it Lorde (saith he) &c. till I digge it, if then it bring fruite, wel: but if no, thou shalt cutte it downe.

Of Christs vigilancie ouer this land, for hir defence, we haue moste singular assuraunce, and the same shall appeare moste plainely vnto vs, if we loke into the ancient sins of the same, in hir elder people, and his sentence, executed vppon them after hys long sufferyng, for that there wanted a Mediator at last to stād in the gap. And in sinceritie of our harts doe then leuell the line of oure wicked conuersation, with the sins of our ancestors, & his defending arme vpon vs, we shal be driuē to acknowledge his louing vigilancie to be our only stay. The antient *Brytanes* the firste Fathers of thys Iland, did liue after Christs incarnation in abundant wealth, but they gaue themselues (saith the storie) to the heresie of the *Pelagians*, to the disdaine of the truth, and to great lowenesse of life, so as ỹ Nobilitie & Clergie were wholy

gyuen

giuen to Bacchus and Venus. The Lord first sent them warnings, then warres with the *Picts* and *Scots*, whych mightily molested them. But what didde these brute *Brytanes*? They returned not to the Lorde, confessing their sins, and repenting theyr wicked liues, reposing their confidence in Gods hande, but continuing in their luste stil, they sente for aide against the enimy to the *Saxons*, about the yere of Christ 685. which was the first message of their ouerthrowe. For ỹ Lord in his iuste iudgement vsed them his instruments to driue the *Brytanes* into *Wales*, where they remaine as yet, & these their confederates possessed thys pleasant Iland. So came the *Brytanes* vnder this Censure, Cutte them down. Likewise the *Saxons* possessing this lande, and abusing Gods blessings, gaue themselues to a declining from God and his truth, and charity was key cold amongst them. Whiche two horrible vices can neuer dwel alone, & therefore ignorance came into the countrey, and toke possession of the Churche.

It

It was a wonder (saith the Booke) to haue a Priest to vnderstand his Grammer. The Nobilitie became *Atheistes* and wicked men, the common people were solde to sinne: For pride, whoredome, and drunkennesse entred into thē from high Palaces. Niceneſſe of apparell, had then a common habite wyth men: for newe deuises were euery day. And (that which is not at this day amōgest the reste to be forgotten) the *Saxons* did in very muche brauery clip or shaue their beards to the very face, all excepte onely the ouer lippe. But the Lorde (as greatelye grieued at the Lande, by some good Bishops reproued them, and when no admonition coulde preuaile, he bente the heauens wyth blazing Comets, to threaten this Sentence: Cutte the Saxons down. For, *Anno.* 1066. after the Comet, came William the *Norman*, and did execute that sentence vpon the *Saxons*, conquering the lande, and ouerthrewe the former state. O deare brethren in God, can wée *Englishemen* sée our noble trée thus twice cutte downe, and

and not quake for feare of like iudgement? or is there not like cause in vs, so to procure Gods wrath? Be not deceyued, GOD is not mocked, neither come I to flatter, or yet to feare to speak the truth. *Englande* is full of sickenesse, byles and soares, procuring death. We may truely lament, for it is as the Prophet Micah did for his people, saying: Wo is me, for I am as the Sommer gatherings, and as the Grapes of the Vintage, there is no cluster to eate, my soule desired the firste ripe fruites. The goodman is perished out of the earth, and there is no righteous among men. They all laye waite for bloude, euery man hunteth his brother with a nette. Micah.7. 1.2.3.

By this sentence the Prophet accuseth his people of 3. pestiferous euils: whereof the firste is a Catholike backesliding from religion & godlinesse saying: the goodmā is perished for those ỹ remain, are but rare & thin, euen the gleanings of the Harueste, and as the Vine tree, after the Vintage whiche maye happilye haue here and there one Grape leste behind.

hind. Secondly, of a general hipocrisie,
2 for he saith: *Nemo rectus*. No man trea-
deth by the measure of ỹ line, whych his
profession & calling doth leuil vnto him,
but maketh a shew of another than that
3 he is indede. And lasse, of an vniuersal
crueltie, vsing the Metaphor, Euery mā
hūteth his brother with a net. And my
brethren lette vs examine the common
condition of most parts now in *Englãde*,
shal not we perceiue these sins to aboūd
in the same: loke to our earnest profes-
sion of the Gospell, in ỹ beginning of hir
Maiesties raigne (whō God in his mer-
cie long preserue ouer vs, & euer in hys
Christ) how we hungred the truth thē,
how we ioyed of Gods Ministers, how
we desired heauēly encrease, & prepared
our liues to answere ỹ Gospel: we clen-
sed our Churchs, our hearts & houses of
popish Idolatry, we reedified ỹ same wō
ỹ squire of ỹ word, ỹ in such zeale (name
ly, ỹ Potentates, Bishops, Citizens of
London, & other many godly ones) as we
Esra 3. & 5 Nehe. ca. 3. ca. 4. were no whit inferior to ỹ *Iewes*, whi-
che with Nehemias & Ezra repayred the
ruinous

ruinous walles of *Ierusalem*. But (beloued) let vs with a simple eye, looke into euery state almost in *Englād* now, & we shal right sorowfully see a catholike cooling of this former zeale to Gods house. Partly by ỹ malice of Sathā in his seruants the Papists, seeking by persuasion & al policie, to hinder ỹ former worke, offring vs their help to build, whose purpose is, wholy to pul down: And partly, by our owne wearinesse of well doing, which contenting oure selues with our firste building, haue taken surcesse for a time, to build & pul downe, & rebuild againe (to our great cost, & the Countries great paine) our braue bowers & sumptuous towers, to fæd our fantasies, and pore mẽs eies: but the building of Gods holy house, to the encrease of faith & vertue in true religiõ, we haue almost laide aside, except a few sommer gatherings, by grace conserued vnto God. May wee not therfore admonish Magistrats, Ministers & godly men, to apply this voice of the spirite of God to his holy churche, which firste was sente to *Ephesus? viz.*

Esra.4.2.

Haggai. 12.4.

Reuel.2.2. I knowe thy workes (sayth God) and thy labour, and thy patience, and how thou canste not forbeare them whych are euil, and hast examined thē which say they are Apostles and are not, and haste found them lyars, and haste suffered (for my names sake) and hast patience, and for my names sake haste laboured, and haste not fainted. Neuertheless, I haue somewhat against thee, bycause thou haste lefte thy first loue. Remember therefore from whence thou haste fallen, and repent and doe thy firste workes, or else I will come shortly and remoue thy Candlesticke. We are all lesse louing, lesse labouring, and lesse zealous in religion, than earst we haue bēene: yea, one and all of vs, which the Lordes spirite (the true discerner of all things) doth call here a falling from our first loue, and threatneth a comming to cut vs downe, if we preuent not his spēedy cōming to our candlesticks. O Lord for thy mercies sake, graunt to our godly Prince, and all hir noble Counsellors: to the Bishops and learned

learned Fathers, to the Iudges, Preachers and godly people (thoughe Sommer gatherings) thy grace, that they may all in their callings and spirites, take hold of their first loue, and do their firste good workes, in thee, and by thy Christe, that our Candlesticke (thy holy gospel and Church, hir Maiestie, and this our happy state) may firmely stand to thy glory, and our continuall comfort for thy holy names sake. But if ther be such a weakneste in Gods Sommer gatherings in *England*, whiche yet are the best beloued of the Lord: what are wee to looke for in the rest, whyche are but hypocriticall? *Nemo rectus*, (sayth the Prophet) No man kæpeth hys heart, and his hand, by that line that the lawe of his God, & the simplicitie of his soule, doth direct vnto him. And surely, if you wil not wilfully be blinde, when didde you euer reade, heare, or see of greater hypocrisie, than is nowe reigning in *Englande*?

The Papist supposeth, it his greatest grace to coulour his Italian hearte

with hys Papisticall hypocrisie: For lette hym bée accompted Papisticall by the superiours, and Lorde, howe hée protesteth the contrarye, and if hys inferioure enforme him, then he frowneth, sweateth, sweareth, and taketh it hotely: but yet there is no greater poyson in the Toade, nor fired hatred in the Serpente, or rigoure in the roaryng Lyon huntyng for hys praye, than lurketh vnder the sugred tongues of oure Italienated Papistes: For the poison of Alpes is vnder their lippes. Againe, what dissimulation amongest menne of all sorts in eache degrée? O Lorde, it is a worlde to sée Abels countenaunce, but Caines hearte amongest confederates, friendes, parteners and cobrethren vniuersallye abroade. It hathe béene called the holy water of the Courte, but in euerye corner of the lande at thys daye are greate Welsprings of this infernall Lake. If yée buy but corne of the husbandmanne, there is deceit, if you deale with the Artificer,

Gen. 3.

tificer, beholde swéete wordes, and sleightie subtiltie. But trafique, or craue counterchaunge with the Marchaunte or Usurer in Citie or Towne, (excepte some speciall man of GOD) and beholde a graue countenaunce, a sugred tong, and sæmely welcome: but if thou deale wyth hym, he is as a thornie hedge. Thou takest hym for a shilter, but if he haue delyuered thy clothes from some stormy raine: yet ere thou escape from vnder him, he will all to scratch thy flesh: If he bit thæ not to the very bones. Oh sæming friendship, and sure hypocrisie. O Lorde preserue thy holy ministery from hypocrisie, and kéepe hir farre from Iustice seate. But Micah saide in his time of it thus: To make good for the euil of his handes, the Prince (viz. the great Rulers in the lande) asked, and the iudge iudged, for a reward, therfore the great man, hee speaketh oute the corruption of hys hearte, and so they wrappe it vppe. The beste of them is as a bryar, and the moste righteous of them Micah.7.3.

is ſharper than a thorny hedge. The daye of thy watchemen, and thy viſitation commeth, then ſhall bee theyr confuſion.

No maruayle (beloued) for a generall iniquitie, can not but begette an vniuerſall cutting downe. Woulde God hypocriſie had not ſpred his wings ſo largely in *Englande*, & pierced ſo deepe as to the harts of many ſorts in hir, or ſo cunningly couloured his vgly ſhape, as he hathe at this day. For no where ſhal religion, godlineſſe, or honeſty offer hir ſelfe in *England*: but hypocriſie dare aduenture to preſume of ſome preferment in that place. He is the veſture of the proude, the habite of the adulterer, the gowne of the Vſurer, and the beſte attyre for the Macheuil. The *Atheiſt* girdeth him about him, and no treaſon can be broched beſides him. He delighteth not to dwell with beggers, but offereth ſalutations to ſacred ſtates, the Lorde graunte all godly Princes and Potentates eies to ſee hym, and ſpirites to diſcerne him, for his glorye and oure beſte

good.

good.

But haue we likewise vniuersall 3
Crueltie: and doe wee lay watch to fore-
stall our brethren? surely, thys sinne
is to vniuersall. What Village,
Towne, or Citie is it, that is not a
witnesse vnto this? Nymrod was cal- Gen. 10. 9.
led a greate Hunter, but Nymrods
hunting is nothing worthie: he hunted af-
ter beastes and buildings, but wee a-
gainste our brethren. And surely thys
hunting muste nedes be vniuersall,
while it hathe taken holde of the Cler-
gie. Doe not hir maiesties Courtes
approue greate hunting with a Nette
lease of ten, twelue, or twenty yeares
to come, is hunted so after, with a coue-
tous Nymrod nowe, that his poore bro-
ther whythe dothe enioye it, muste of
necessitie, eyther take a newe, or bee in
feare to bee forestalled of hys state to
come. No offices so base, that sundry
nettes of dyuers webbes, are not pro-
uided to forestall them. No forfeite, bee
it small, but greedily some one doth pro-
secute agaynste an other by meanes

whereof, sinne is dailye solde for siluer For the informer taketh his bribe, and lets the faulte remaine. No intreaty, persuasion, or louing desire, can winne the poore, but little fauour in this cruell age. Such dyking in of groundes, suche barring menne of common righte, as the poore Cottier, muste eyther begge, and bee starued, or else steale and bee hanged: For so menne hunte after bloude. The Countrey Villages doe decaye, and shire Townes are fylled wyth beggers: for rotten sheepe do ouer runne all. Oh Lorde, cease thys crueltie. The Prophet Habacucke cryed out of them in olde tyme, whyche buylded Townes wyth bloud viz. rapine, oppression, and cruelty.

Habac.2.12.

But he hathe leste it also to thee in writing, which pullest down Townes, to feede thy owne couetousnesse wyth poore mennes bloude: Ho (sayeth he) hee that coueteth an euill couetousnesse to hys house, that hee maye set hys nest on hyghe, to escape from the

Habac.2.9

the power of euill, thou hast consulted shame, to thine owne house, by destroying manye people, and hast sinned agaynste thine owne soule: for the stone shal crye out of the wall, and the beame out of the timber shall aunsweare it, And concerning the Clergie, such spiteful crueltie is bent against it, as it passeth, not onelye by others agaynste vs, but euen of one of vs againste an other.

It is a greate crueltie, my Lordes, and Fathers of the lawe, that sundrye godlye Preachers in this land, lyuing obedient to ỹ now established lawes, haue bene possessed of their benefices for manye yeares, shall be no more regarded than a dumbe Dogge, a blinde Idoll Priest, that can nothyng saye: Nay, by some suche wicked persons and their complices, Noble menne, and greate menne of authoritie shall be abused, yea, reachyng sometime to the hyghest Gouernoures, to flitte good meanne oute of theyr seates. I coulde name some suche lewde per-

sons, and wil, if I be demaunded, that make an occupation to espy aduantage, making no difference of men, for their filthie gaine, to thrust out godly Preachars from the Church of God, and for theyr fée, to thruste the greatest giuer into such roomths. These are shamefull Hunters whyche hunt some twentie, some thyrty, some forty yeares past, for forfaites of Benefices, to sette Symony on sale. I beséeche your Lordeships aydes and helpes for Gods church herein, that if you wante lawe for these men, your endeuour may be to procure further, as time and grace will offer it. Wante lawe sayde I: nay my Lordes, you had néede go afresh to your Books, and studye more law, againste the crueltie of these dayes: For, what say you (learned Fathers) to this cunning crueltie. A patrone of a Benefice, giueth his Benefice fréely, fearing the strict examination of some good Bishoppe, so as the poore Clearke to be instituted by his presentation, may safely swere and performe, that he hath giuen nothing, promised

mised nothing, either money or lease, he or hys friendes: but the patrone calleth the friendes of the partie presented, and bindeth them in a greate summe, that whensoeur the same shall be instituted and inducted, he shal at any time, within one moneth, after suche his induction, at the demaunde of the said patrone, or his assignes, absolutely resigne vp, pe hys sayde Benefyce. But what is the purpose of this crueltie? Forsothe, eyther to compell the incumbent hauing passed the Byshops handes, to lease vnto him the couetous patrone, that benefice at his owne price, or else to thrusse him quite out of that seate, for an other Chapman. O horrible and most grieuous crueltie: I speake not by gesse, but by certaine knowledge hereof, yet not in mine owne case, I praise God for it. But if cruelty be crepte so high, as it rageth so againste the Ministers of God: shall we not thinke she hath greate authoritie in the temporall sorte? I purpose not here to saye more of the sinnes of *Englande*: but be you Iudges (O ho-

notable audience, whether the petition of our Mediator hathe not hitherto most mightily preuailed againste our deserued sentence, Cut it downe. But now lette vs consider likewise of Christes conditionated prayer for the Figge tree. Till I digge it, and dung rounde about it: if it bring forth fruite, then well: If no, then after thou shalte cut it down.

Here is prayer with condition, the condition hath in it thys: Firste, the labour of the dresser, and also of the good successe of the tree. I will digge it and dung it, saith the dresser of the bitter Figge tree. That is, I will do to it that thing, which, if there be any life in it, shall without doubte make it fruitfull. The great mercie of God doth still yet abounde (beloued) and the singular loue of this oure Mediatoure Christe, heere also, that when the daye of destruction is preparing, euen then the Father by the mediation of the sonne is stayed from striking, to a further season. But Christe will digge, and Christe will dung his Churche this Realme, and e-

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uery Fig tree to take awaye by the one, the corruptions and impediments that may hinder his fruitefulnesse: And by the other to shelter him, supple, and moysten his roote, that the vigor, whych there is cowched as scante keping life, should valiantly aspyre the top of smallest twigges, and mightily make them fruitefull. And this holye operation Christe our Lorde, worketh from heauen by his substitutes and Ministers in earth, namely, his Magistrates, Ciuil & Ecclesiasticall: his holy spirite by them diggeth ỹ trees at the roote, to ỹ glorie of his name, in conuerting and cõfirming the Figge tree, or in Iustice and equity to cut downe the same. And here you Gouernors vnder God, you must learn from Christ two especiall lessons: First, that you haue suche a Fatherly loue to your charge and people cõmitted to you as Christ our Maister had, and to be free frõ those euils your selues, whiche cause this heauy sentence to the Fig tree, cut it down. Secõdly, to be vigilant, sober & wise, to discern ỹ time whẽ to make pre- 1 2

sent pe-

petition to the Lorde, and to digge and dung the tree, and to stande in the gappe againste the Lordes wrath. To the firste, Moses giueth example, to al Magistrates, and (besides oure Christe in thys Parable) Amos the Prophet to al Gods Ministers. And feare you not good successe of youre prayer and youre godly trauel: for thys Parable and other places of Gods Booke, doe hearten you hereto: namely, the Lorde by the Ezec.22.26 Prophet Ezechiell, who, accusing the Priestes to haue broken hys lawe, to haue defiled the Sacrifices, and prophaned the Sabbothes: The Princes to be rauenous as wolues, and to destroye soules for theyr couetous lucar: The Prophets and Preachers to haue dawbed them (that is, flattered their vices) with vntempered morter, to saye, thus sayth the Lord, when the Lorde spake not so: The people of the lande by violence and robery, vered the poore and needy, and oppressed the stranger agaynst right: all whyche prouoked Gods greate anger, and their deadly destruction,

tion, yet to the comforte of the ciuill and Ecclesiasticall Gouernors: he there sayth: And I soughte for a manne among them that shoulde make vppe the hedge, and stand in the Gappe before mee for the lande, that I shoulde not destroye it, but I founde none: Therefore haue I powred out mine indignation vppon them, and consumed them with the fyre of my wrath. Theyr owne wayes haue I rendered vppon theyr heades, sayth the Lord. Verse 30. 31

Note wel thys, howe God in hys anger, seeketh for hys Gods and Ministers in earth, to haue theyr labour, to dygge and dung, to hedge and stande in the breach against God, if his vengeance be commyng: and they shall preuaile. If the loue of Moses be in ỹ Magistrates, as wee haue greate cause to confesse it, and the bowelles of pitie in our fathers and Ministers of the church of *England*: No doubte they will pray for vs, they wyll endeuour to make vs fruitefull. Of whose loue, for breuities sake I send the Magistrates to Exodus

petition to the Lorde, and to digge and dung the tree, and to stande in the gappe againste the Lordes wrath. To the firste, Moses giueth example, to al Magistrates, and (besides oure Christe in thys Parable) Amos the Prophet to al Gods Ministers. And feare you not good successe of youre prayer and youre godly trauel: for thys Parable and other places of Gods Booke, doe hearten you hereto: namely, the Lorde by the
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ction, yet to the comforte of the ciuill and Eccleſiaſticall Gouernors: he there ſayth: And I ſoughte for a manne among them that ſhoulde make vppe the hedge, and ſtand in the Gappe before mee for the lande, that I ſhoulde not deſtroye it, but I founde none: Therefore haue I powred out mine indignation vppon them, and conſumed them with the fyre of my wrath. Theyr owne wayes haue I rendered vppon theyr heades, ſayth the Lord. Verſe 30. 31

Note wel thys, howe God in hys anger, ſéeketh for hys Gods and Miniſters in earth, to haue theyr laboure, to dygge and dung, to hedge and ſtande in the breach againſt God, if his vengeance be commyng: and they ſhall preuaile. If the loue of Moſes be in ỹ Magiſtrates, as wée haue greate cauſe to confeſſe it, and the bowelles of pitie in our fathers and Miniſters of the church of *England*: No doubte they will pray for vs, they wyll endeuour to make vs fruitefull. Of whoſe loue, for breuities ſake I ſend the Magiſtrates to Exodus

odus, 32.31. and the fatherly Paſtor to Amos the Prophet. 7.1.

2 Then, to diſcerne the time of ſtanding in the gappe, is right neceſſary for the godlye Magiſtrates in earth, and when to be moſte earneſt to digge and dung the Figge tree: And that is, euen when elſe the Lorde woulde deſtroy it, and ſaith, Cutte it downe. God vſeth not nowe to ſpeake to vs, but by his holy Preachers, whiche be ordinary and extraordinary. His ordinary Preachers (our dayly Paſtors) we knowe, and by his great mercy fele the great bleſſings of God in thē. His extraordinary Prophets are partely from heauen, partelye from earth. The Lorde by theſe dothe teache vs into his obedience, and forewarneth vs of his plagues, when they perceiue oure iniquitie to growe into ripeneſſe. And ſurely the Lord doth ſtil open his ſecreates to his Prophets, and doth giue them eyes, to diſcerne hys iudgements, comming by his former hande vppon like tranſgreſſions. They are called our watchemen, and ſurely, wee

Amos.

we muste yéelde them credite, when rightly they ring the Alarma, or elſe we periſh. And that they myghte not be deceiued, God hathe in hys worde tolde them when to praye, and to ſtirre vppe the Magiſtrates to digge and giue compoſe. But when bothe the tokens in the worde, and the extraordinarie Preachers of Gods ſworde doe crye to vs, beware this ſentence, Cutte it downe: then it behoueth to digge and dung, that is, to take awaye that and thoſe things whiche hinder the fruite of the Figge trée, and to adde and laye to it, that which maye comforte, ſupple, and moyſten the rote therof. The time when to praye, to digge and dung the Figge trée is, when the Bridegrome is departed from his ſpouſe for a ſeaſon in diſpleſure, thē muſt his church mourne, and his Prophets pray, as it is Math. 9. Ezech. 33. 1

Secondly, when God by his extraordinary Prophets in earth, and from Heauen dothe crye to vs the foreſaide heauy ſentence, then it is highe time to digge and dung the Figge trée, Eſay. 22. 2

But

But the Bridegrome is absent from thys Church, when in hir peace by hir owne wantonnesse and wilfull disobediẽce, she turneth to hir stubborne hart, to loath his worde and fruitefull voice, recallyng hir Fathers house, to hir affections, and by the luste of carnall *Ægipt*, doth quench in hir ỳ purity of loue, and dothe giue hir selfe to hir owne delyghtes, so as hir husbande Christe can take no pleasure in hir company. Thys is wel signified to vs by the Psalmiste, in the 45. Psalme verse 10. by the oppositte doctrine: Hearken o daughter (saith Christe to his espoused Churche) and consyder and incline thine eare: forgette also thy fathers house, (that Ægiptiacall and idolatrous house) So shall the Kyng take pleasure in thy beautie: For he is thy Lorde, and reuerence thou hym. But by that wee haue sufficiently sayde, and the experience offered to eache man euery day, we maye clearely see, that our Preachers haue, at this very instant, great cause to call to mourning. For the loue to oure Bride-

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Psalm. 45.

Psal. 45. 10.

Bridegrome Christe is almost al spent, we waxe weary of his worde, we take vs to our owne direction, and beginne to dislike to be ruled longer by it: for the Papistes will not heare, the Christian doth not consider his backesliding from his former loue, neither inclineth with an obedient eare to the voice of the Bridegroome: but our delights are wholy sette, if not in the golden Calfe, yet to eate and drinke, and rise vppe to playe, as erst we did, euen as the Gentiles, which knewe not God, and that wyth greedinesse: but brethren we haue not so learned Christe. Gods Prophets seeing this, and this to growe so greate, as growing all abroade, and for the ripenesse of it, ready to the Haruest, wyth one consent they crye to *Englande*, Repent for the kingdome of God is at hande. Nowe is the Axe laide to the tree, therefore euery tree which bringeth not forth good fruite, is hewen downe and cast into the fire. But they crye and lament with Esay, Lorde, who is it that beleeueth our saying? Wherefore

Exod.32.6. 1.Cor.10.7.

Ephe.4.19.

Math.3.2

Verse.10.

Esa.53.1. Rom.10.16

it behoueth you my Lords, & Gods Magistrates, to ioyne the swoorde with the woorde, and moore forcibly yet to digge about the Figge trée. But let vs consider of Gods extraordinary Preachers from Heauen, and with vs here in this land, and marke wel, whether there be not a consent, of bothe in this matter, to sommone vs to iudgement. From Heauen God by fire, hathe sommoned thys land to repentance (*Anno.* 1581. *primo Elizab.* when in that tempest this most notable monument (of Paules Churche) by whyche we stand, and is now in our eyes, he, to shewe his kindled wrath, set fire vppon the spier of it, whych was the beautie of the lande. And Christianlye consider it (brethren) it beganne not at the Church, least men might haue imagined it, to haue come of trechery or negligence, but from ỹ goldē bowle downwardes, that one and all might see it, to be the only woorke of God. Manye other Churches this noble citie hath like subiecte vnto GOD, but hys good pleasure was to make choice of thys

(the

(the moste notable Beacon of the land) as thereby to expresse his anger vnto al, if we repent not. Againe, the fire fel not on our dwelling houses at home, but only on the house of God: Euen therby, not only to conuince vs of sinne, for the abuse of hys holy Temple, but also to signifie to the beste of oure soules, that wee whyche beare the name of GOD, & his religion in our profession, haue not in sinceritie aunswered oure faith, and therefore are vnder the censure of Gods anger. And surely, thys double abuse is greate this daye in *Englande*: For there is no place so egregiously polluted as the Churche of Paules, or his worde more contemned in any place. What meaneth else that accustomed walking, and prophane talking in time of the Sermon there? Neither is there any Nation more blessed wyth puritie of godly doctrine in trueth, or any (so blessed) lesse fruitefull vnto GOD. Although I confesse it, with thankfulnesse to God, ý his Gospel hath won to hym, infinite soules in this nation which doe

the Lorde, his holy worde, Sacraments, and Sabaoth, as well in thys Citie, as in the realme abroade. But at the comming of thys strie Preacher, we then cryed (namelye thys Citie, hir Graces Courte, and the whole lande) Lord, we haue sinned, spare thy people O Lorde: And so our mediatour Christ stayed the fire. And then also the Lorde stirred vp the heartes of our honorable authoritie to giue from hir Maiestie, Proclamation, to take away the abuse thereof, whiche was an approued digging: but alas, how long did we obey? euen but a short space, for as the lawe came but for that house of stone, so our stony heartes, cast off with spéede, the verye memorie of this iuste threatning Preacher. And nowe who maketh accompts of it? wel, wel: nay, woe, woe, to vs, if we so lowsely loke about vs. O Lord, what harts haue wée? Shall a sodaine falling of a rotten and olde Turret of *Syloah*, be by our Maister Christe instituted a doctour of repentance to the *Iewes*, (for the fall whereof reason coulde afforde vs some cause)

cause) and shall wée, or dare we so despise this speciall messenger from God, this burned steeple, wherby calleth vs al to daily repẽtance: Come hither to me, ye commers to the Citie (saith Paules steeple) and beholde the anger of oure God. For as ye sée me, so I remayne corrected by his reuenging hande, to cal you to repentance. But O Lorde, thou God of Heauen, this Citie, this land, this place, yea this day hath forgotten this. Make vs mindefull (O Lorde) of thée, and penitently sorrowfull for oure sinnes against thée, we humbly beseeche thée for Christes sake. And as Gods extraordinary preachers came not alone, but had some one or other ioyned vnto them, as Esay had Micah, Ieremy had Ezechiel, and Hoseas had Amos: So this fire from Heauen hathe to associate his message in earth Gods swift arrowe, and burning sword of pestilence, chiefly in this Citie, from whence it hathe bin sundry times, in sundrye places dispersed, and in suche sorte, as oure gracious Quéene, & godly Magistrates Psal.91.5.

haue gyuen forth holy lawes for prayer and fasting, to moue the people to repentaunce, thereby acknowledging this sword to be far other, and beyond naturall cause of infection. From heauen we haue hadde also a thirde, extraordinary Preacher of Gods anger, and warning to repentaunce, whych hath bin termed, The gentle warning, the Lorde make vs mēke spirited in humble sorte, to bee rightly warned by it. But howsoeuer it fare with vs, yet these termes and godly actes doe approue these for Messengers sent of GOD, and that (by our consent in worde and dēede) to our forewarning. The blazing Starres I speake not of, as hauing foresighte to see thys cauill: and why they to *England* more than to other countries: wherefore I care to giue vs our own messengers. From earth also the Lorde hathe moste notably cited vs to iudgement, & signified his sentence ready to be executed, but for the mediation of our Christ, and that alone. What meaneth else that monstrous mouing of that twentye

acres

acres of grounde, *Anno.* 1570. as oure allowed Chronicles do reporte: or such sundry inundation of waters in euerye coast of our Country: Such monstrous byrthes, strange sicknesses, and sodaine deaths: But lasse of all, that vniuersall Earthquake, and like watershake, whiche drawe vs into present feare, and forced the whole state to Christian prayer, and care to repent: If nowe the Preachers of our time haue not cause to say, Our God is angrie and prepared vnto battel: wherfore also I would not haue you to forgett our present Irishe wars, which, although they be farre from the hearte, yet God graunte vs to remember, that his power is greate, our sins are ripe, and the enimies purpose, (that traiterous Doctor Saunders and his adherents) right daungerous, But if we truely turne to the Lorde, he will turne to vs and them, with theyr aides, to vtter confusion, as his grace hath shewed himself a louing God to vs, in their late ouerthrowe in those parts, his name for euer be praised. *An.* 1580. *Aprilis.* 6

Nowe beloued Magistrates of bothe estates your office is at this instant required, to digge and giue compose, and aboue all, you must take care that standing in the gappe to stoppe the breache for the people, you be not like wicked, as the people: for then shall you perishe before them, and great shall be our confusion. The Lorde Mayor muste not be a Protestaunt, during his office, and a Papist after, and so for his office sake, shewe himselfe occupied about the Fig tree of his City: but he with his brethren ought to be touched and sealed in hearte to the Lorde, that at all times, as they are preferred to their people, so they bee godly, religious, vpright, & holye aboue the people, that their prayer and Christian practize maye be a defence for the Citie, not onely against the pernitious purpose of the euill disposed: but also against the iust reuenging hand of God, whē he warneth vs of imminent danger. So likewise muste the Bishoppes those reuerende Fathers, and the other counsellours and gouernors abroade be, and

haue

haue the same condition engrauen in their spirite with the pensil of God, that they may repaire the broken hedge, remoue the hindering matter from the rote of the Fig tree, and lay compose to moisten, supple, and comforte the life therof. Which grace God graunt you for your selues, and vs for Christes sake. But our texte doth directe your holy labours vnto two things: First, that you take from the tree, that whiche doth hinder the growth to the fruit therof: Then that you lay to the rote of the same that dung or compose whiche may administer helpe to the life of it. But I praye you lette pore Haggai delyuer vnto Zorobabel and Iehosuah the thing whiche mightily doth hinder the growth of the Figge tree, whych may seeme to youre discretions, so muche more worthye of receit, as that the same is sente to youre memories, by that Princely Prophet Dauid. And it is that: Zorobabell and Iehosuah, (of a milde purpose) haue vsed to the enimies of thys tree such merciless pitie, that by suche ouermuche le-

Haggai.ii.

Psal.1.2.

nitie, three pestilent cancre wormes are bred in the earth about the rote, and eate vppe the life of the Figge tree. But if they be not with spæd digged and cast away, to the helpe of his life, it is of necessitie, that he muste be cut downe. The
1 firste is the cancre of Popishe conspyracie, and their wicked counsell. The se-
2 conde is, the stiffe and stubborne standing in sinne and the defence thereof.
3 And the thirde is, that the scorning Atheist, pestilent Papiste, and subtile hypocrite are set with, and aboue the godly in ỹ chayre of authority, which is (by their abuse) become greately the chaire of scorners. If thys earth be not remoued, the Cancre wormes exceedingly bréede, and the barren tree must perishe. The conspiracies of the Papistes, and their wicked cõcels they be eyther pub-
1 lique or priuate. Publique, but yet among themselues, at their solemne places of appointed meetings, where, for their Counter caked Christ, against the Lorde and his annointed they consulte and mightly conspyre, awayting onely

their

theyr trauailing day of such Popish conception. As the laste good Fridaye in our partes, was a suspected number gathered, neare vnto a suspected place, where that horrible sacrilegious Masse, if it often be not, may with greate ease, voide of feare, be daily sacrificed. Their priuate persuasions are greate, and wrought by sundry, sometime by wandering Priestes, (harboured of no beggars) sometyme by popishe Phisitions (greatly magnified of our greater Papistes) and these secreately sollicite the Romishe religion, to men in towne and fieldes, and in their weary beddes, and muche moleste the valor of the Figge tree.

But these sinners stande the more stiffely in their Italienated sinne, because they stande in that way, whiche manie of oure Worshipfull and Noble States be delighted in: to whiche Popishe sinne all lashing luste is fixed, and their state dothe breede suche stoutnesse, as it is euen at this daye

day deemed a sin, eyther to reproue the for it, or thys Cancre worme of deathe in them. And can we loke to haue eyther Atheisme, Popery, or Popishe hypocrisie, once but a little disgraced, so long as the Chaire of authority in most of our shires is filled with the Popish scorner? Sundry letters are carefully sent many times to search out Papists, but they come to the handes of suche, often, as haue more cause, to be called themselues, than to be in commission to conuent others. And what is then done? the packet once receiued, happily there is some priuye packing (of the Popishe Justice) to those knowne or suspected, so as for the tyme, *non est inuentus*, is a good returne: So is God dishonored, hir Maiesties godly endeuor disturbed, hir honorable Councell set to Schoole, and the poore Figge tree vndigged to hir death. You see then of necessitie it is, if ye wil (my Lordes whiche haue the authority to place into the Chayre of Justyce) rightly digge, the hurting matter from the Figge tree:) you must take a-

waye

way this earth, that countenaunce and purpose whyche earste haue fedde these cancre wormes, I meane that lenitie & mercilesse pitie, whyche in hope to win thereby the hollow Papist, haue greatly hurt and hyndered the true hearted Protestant. And the verye grounde of your labour, and firste setting the spade to the earth, is and muste here begynne to digge out the Papist from the Chaire of auctority: For you may not forgette, that not onely they are fruiteless themselues, but they make the grounde also barrē, whereseuer they rule, yea, they bite at the prosporing Figge trée, they whet the teeth of theyr confederates and are practising their purpose (under the pretence of hir Maiesties power) against the branches, that their cunning maye excell againste the bodye, and the verye rote of the trée of thys common weale in the day of their decrée. But if that the Atheiste, hypocriticall and scorning Papiste were altogither discontinued the seate of authoritie: No doubt thereof, but their agents the Papis-

pishs

pishe practitioners, that so conspire into the heartes of men, against Gods truth, durste not, or could haue such frēedome, neither suche standing in sin, or so mighty prevailing aide woulde be lent vnto it. Oh Lorde, worke this yet more effectually, for thy holie names sake, and for thy loue to the dresser of oure Figge trée. And *London, London*, thy Rulers and Gouernours muste well loke vnto it: For, a little digging in the Countrie dothe driue these rancred Papistes into thée. So as thou arte become a mother to manye godlye: So also, a Nurse (vnknowen to thée) to manye a wicked Papist, whiche breake vp their being in the countrey, and lurke in the Citie of *London*, and so are moste safe when they are nearest the place of their deserued daunger: as neare to the court, the Councell, the Bishoppes consistory, *Westminster Hall*, and the sworde of authoritie. Wherefore my Lord Bishop muste be still vigilant, the Judges diligent, the Mayor painefull, all to picke oute the scorning Papiste, thys

pestilent

pestilent cancre worme, which for more safetie, creepeth so neare the roote of the Figge tree. The reuerende Fathers muste bee holpen with the aide of theyr preaching brethren. The godlye Iudges with the help of their associats. And surely (praised be God for it) *Englād* had neuer in mans memory, so manye good christian Lawyers, whych with their study to the Common lawes, haue bin so able to benefite the bodies in ỹ common weale, as now they are, by their increase in godly knowledge of his holy lawes, to furnish well the Fig tree to hir growth in spirite, for the good successe to hys church. This thē remaineth (my Lords) that you being our godly Fathers of the law, endeuor with godly strife, to excel one another in digging: and that you become for your zeale in knowledge, so religious, and for youre dexteritie in Iustice so vpright, that al other godly Iudges succeeding you may with reuerent regard, feare to pronounce ỹ sentence of Iustice after you, leaste they should not

equal

equall your equitie to Papist or Protestant, but chiefly in digging of euil matter from the Figge tree. To your godly furtherance herein, I pray you reade Psalm. 101.

The seconde worke of the Magistrate of either estate, is to laye to the roote of the Figge tree that which maye supple, and comfort, and mightily help the weakened life of the same, and is here, by our heauenly dresser, exampled vnto suche, namely, earnest and hearty prayer vnto God, to humble his church, to quicken hir, to make supple and nimble hir veynes, by his spirite, that hys sap may be vigent, and working in hir making hir more & more fruitfull: And then to dung the same tree, that is, to indicte to it such godly exercises, as maye rightly humble theyr heartes, and supple their soules before God. And that is, the exercise of true mourning and fasting to the Lorde, approued in the holy Scriptures. Our time dothe aske it, our sinnes, his iust anger, and the wickeds glorious bragge dothe enforce it, I meane

meane not, that ordinary course of abstinence, whiche the lawes haue wholesomely enioyned onely, but I pray, in humblenesse of my hearte, that to those prouisions, might be added the purpose of the Lorde, in the outward exercise of Fasting: That is, that as our plagues are to be feared greatelye, bycause oure liues are so far oute of order, our mourning and fasting shoulde be suche, as might be extraordinary, yet not voide of Gods ordinaunce, and may be sayde to consist in these two branches: Namely, in the outwarde exercise of abstinēce, and in the inwarde drawing of water. The outward exercise of true fasting to humble and supple the hearte, the scripture commendeth vnto vs thus: Firste, that we by authoritie, I say, by authoritie of the Pastor, and Magistrate, bee assembled into the house of God, there to doe these thinges, for, and during the whole daye, whyche oughte to bee as a Sabbaoth vnto vs. First the Ministers (Gods Prophetes) are to preache to vs the lawe of GOD, and to signifie

Zoph.2.1.
Ioel 1.&2.
Ionas.3.7.
Nehem,9.1
1.Sam.7 3.
Ezra.8.21.

Iere.36.6

our transgressions vnto God, against ȳ same, which then shal most humble vs, when of purpose wee assemble to that end: (and herof reade we in Ieremy.36. 6. and the whole Chapiter: In Nehemiah, the eight and ninth Chapiter, to the diligent reading whereof, at thy comming home, I beseeche thee good people.) Whose Sermons, must be endeuoured to shewe the cause of oure assembly, and to lay open, Gods anger againste vs, and the imminent daunger that hangeth ouer vs, whyche can not but proue the heartes of euerye suche, as haue any life of Gods spirite in them, thoughe by our insolencie, abusing hys greate patience, the same lye as almoste dead within vs. And further, the Preachers office in thys fasting daye, is, to pray God hartily for the people. 1. Sam. 7.4. Ioel.2.17. Their direction to the people is ruled to vs thus. That they in that day of faste, should not only earnestly for euer after, vtterly detest all sin & iniquitie, but that they also obstain frō things otherwise approued lawfull, and

and requisite, yea, very necessarye. And these maye bée thus diuided: Into the godly abstinence of the Christian faster, from lawful and godly pleasures: And into the like abstinence from necessarye sustenaunce. Let the Bridegroome goe out of his chamber, and the Bride forth of hir closet (saith the Prophet) Ioel. 2. 16. Let mã and beast put on sackcloth, saith the lawe of Niniuie, Ionah, 3. 8. which law, though it strictly tye not vs, yet ought Christians to consider, howe absurde a thing it is, and farre from the Analogie, of a true humbled spirite, in the day of fast to assẽble with the church in prowde, shining, and glorious apparel: for nothing may be thẽ and there admitted, whiche doth not moue to mourning. And for that our labour & trade of occupatiõ & merchandize, worketh profit & so pleasure, & the vse of it that day, doth work impediment to our fast, therfore, the day of Gods fast we must solemnize as a Sabbaoth to the LORD, as to the Iewes it was commanded, and as a christian help, to our humilitie, before

Daniel. 9. 3.

Leu. 17. 24. 30 31 32. ch. ch 23. 7. 8.

the Lord, is yet by authoritie to be embraced, as the Lorde shall worke them, to thinke it conuenient. The holy abstinence from meates, is also in our godly faste required, not that thereby, God is simply pleased, but that thereby, our bodies shoulde be lesse sturdy, and our spirites more humbled and apt to praye.

Esther.4.16
Ionah.3.7.

And this is the very cause why abstinence from (not one kinde of meate, as flesh onely, but from) all sorts of sustenaunce, is in the Scriptures so ofte required, namely, that neither fulnesse shoulde make vs lustye and proude agaynste oure God, or drowsie and sléepie, when we were to heare of our sin: but that oure hungrye bodyes, myghte teache our pyned soules, what néed wée haue to crye for the fode of life, and how vnable to liue wythout his hand, whom we so mightily offende, and that the byting worme of hunger, myghte helpe to tame, and bring obedient to the spirite, that flesh, whiche farced full, hathe so contemned, to stoupe vnto his God. Lo, this is the true vse of oure abstinence, from

from all meates in Gods holye faſting daye. But to abſtaine from meates, by choice, and to vſe other, for religion, is meerely euil and Diabolicall. 1. Tim. 4. Againe, to abſtaine from meates, and not to vſe the inward exercise, is to prophane the holy right of faſting vnto God, Eſay. 58.

Wherefore, lette vs conſider the ſe- 2
cond part of true faſting vnto the Lord, according to his worde. This dothe conſiſte, as we haue ſaide, in the inward drawing of water, and is ſet forth to vs by Samuel at *Mizpeh*, when ꝑ Lord had returned the Arke, & increaſed the zeale to right religion, in his people, whyche twenty yeares and more had bin returned from the *Philiſtines*. Samuel ſayd, If 1. Sam. 7. 1.
yee bee truely turned to the Lord, and come to him with youre heartes, then putte away the ſtraunge Gods from amongeſt you, and *Aſhtaroth*, and dyrecte your heartes vnto the Lorde, and ſerue him onely, and hee ſhall delyuer you out of the hands of the *Philiſtines*. Then the childzen of *Iſrael* did putte a-

way Baalim and Aſhtaroth and ſerued the Lorde onelye. And Samuel ſaide: Gather al *Iſrael* togither at *Mizpeh*, & I wil pray for you, and they gathered togither to *Mizpeh*, and drew water, and powred it out, before the Lord, & faſted the ſame day, and ſaid there: We haue ſinned agaynſte the Lorde, &c. Thys tyme aunſwereth ours, and here after oure twentye yeares and odde, of Gods mercifull returne to vs, what dothe he aſke of vs, but that wée, if wée be come to him with our hearts, put away the Popiſh Chriſte, and that Aſhtaroth, that Italian God and Romiſhe Prieſt the Pope, and his pelfe:

And ſecondelye, that we directe oure heartes, not to our mincing, but to hys Maieſtie, and ſerue him onely, and not oure carnall pollicie, that we faſte and pray, and draw water, and powre it out before the Lorde. That is, that hearing our ſinnes, reproued by his worde, and hauing our bodies, broughte vnder in abſtinence, our ſpirites humbled, at

the

the sighte of oure sinnes, wée shoulde wyth Christian compunction, digge the stonye fountaine of our hearts, and wyth Dauid, Daniel, Peter, Magdalene, and the Sainctes of God drawe thence the salted water of the same, and plentifullye poure it forthe, by the conducte of the eye, and that, before the Lorde, not before Sathan, thoroughe dispaire, with Iudas or Achytophel, or hypocriticallye before men, wyth Achab and Ishmael, purposing no amendment, but after mischiefe: but simply before the Lorde, with these Israelites and godly Samuel in *Mizpeh*, and vnfainedly cry, and confesse to his Maiestie and fatherly mercie: Wée haue sinned Lorde and done vniustlye: We haue neglected the glorie of thy Arke and Testamente: We haue loathed oure heauenly Mannah, thy blessed worde: Wée haue lefte oure first loue, and become barren Figge trées. Wherefore, thy wrath is kindled, and thy fury is waxen hote.

2. K. 21. 27. Iere. 41. 6.

But behold, we thus embrace thy son, our sauiour Christ, and prostrate oure selues before thee: We caste from oure selues, all superstition, and that antechristian Priest, thy great enimy: We humble our selues in thys thine approued exercise: We offer our selues by our onely sacrificing Priest, Christe Jesus, vnto thee, a holy turned people, and liuely offering, whych is our reasonable seruing of thee: We therefore eftesones beseech thee to spare vs, at our only mediator God & man, Jesus, our dressers petitiō, & cease thy ready sentēce: Cut them downe. As these lawes for fasting, whiche hir Maiestie hathe godlily giuen vs, be good: So let vs pray God, that thys our like addition, by hir gracious auctoritie maye be added, and so shall the Fig tree, haue rightly, his moste fertile compose, Amen Lord Jesu. But let vs knowe, that neyther Samuel can profitably pray, or the people rightly & plentifully drawe water, and faste to please GOD, excepte they turne in heart to God.

Rom. 12. 1.

And

And further note of Samuels wordes, that the duty of true conuersion, is, first to caste out of the Chayre and Churche, Baalym and Ashtaroth, the Italian Priest and his adherents, and thē to direct our heartes vnto the Lorde, in the right addressing to his faste, whych shal bring vndoubtedly his olde aduaile, to oure present Figge trée, that is, though, when we be beste disposed at *Mizpeh*, the *Philistines* take occasion to work our spoile (some by fawning flatterye, and some by open warre) yet the Lord will rowse vppe hys strength for vs, and hée wil assemble the chariots of his Angels, and the artillerie of hys thunderclappes (if men were not of force by him) to disperse the confederates againste vs, that with easie pursute we shall ouerthrowe all Popishe *Philistines*: As, to our comfortable example and doctrine, we may reade the Lorde to haue done, for these his beloued in *Mizpeh*, 1. Sam. 7.7.&c.

And finally our kingdome, by hys mighty hand, shal be then preserued, hir Maiestie in much godlynesse, long con-

tinued, and we, hir faithful subiects, shal henceforth liue in al godly peace, with ỹ whole *Israel* of God. This, & al other thy graces, we beseech thée (o Lord) to grant in thy great & rich mercy, to hir maiestie thy seruante, hir counsel, to al spirituall pastors, Magistrats & people, to ỹ whole realme of *Englande*, and hir Graces dominions, that we may not be cut down as barren Figge trées, but maye endure blessed, as ỹ Palme trée, by ỹ riuers side planted, & euery of vs, to bring forth our allotted fruites. in due season, in the puritie of Faith, by the measure of true Charitie, in the garden of a good conscience, through Christ our Lorde, to whõ, togither with thée (O deare Father) and the holy Ghost, three distinct persons, and one eternall God, be all honor, glorie, power, and dominion, for euer and euer, Amen.

Laudes Deo per Christum seruatorem nostrum.

FINIS.